

The Orthodox Syrian Church
of the East



S E R V I C E B O O K O F T H E
Holy Qurbana

WITH STAFF NOTATION OF EUCHARISTIC HYMS

The Orthodox Syrian Church
of The East

**SERVICE BOOK OF THE
HOLY QURBANA**

With Staff Notation Of Eucharistic Hymns

**MUSIC NOTATED AND HARMONISED BY
FR. M. P. GEORGE**

(Based on the Service Book published by
Late H.H.Moran Mar Baselios Mar Thoma Mathews I)

SERVICE BOOK OF THE HOLY QURBANA
(English)

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Baselios Marthoma Mathews II
CATHOLICOS OF
THE APOSTOLIC THRONE OF
ST.THOMAS
AND MALANKARAMETROPOLITAN



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No: P.123/04

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Blessings to our beloved Fr.M.P.George, Director of our School of Liturgical Music.

Beloved in our Lord,

It is the language and music that make the worship in our Orthodox Church devotional and meaningful. With a view to help facilitate this process we do encourage a few selected members forming a Choir to take lead in singing during service in the Church.

We do appreciate the work done by you in getting the "Staff Notation and Chords" of Holy Qurbana compiled and printed as a book. This will definitely be of great help for the Faithful of the Chuch, especially those in outside Kerala Dioceses.

This is a unique attempt which contributes much to our system of worship which is sacrificial in nature. It is to be admitted that music has an important place in worship which adds to its beauty.

I do hope that this book will be accepted by the members with all necessary appreciation it deserves.

With all best wishes and blessings

Baselios Marthoma Mathews II

FOREWORD

Father M.P.George's effort to provide musical notation to the hymns and chants of the Eucharistic liturgy is praiseworthy. This is a much needed attempt to bring some order in liturgical singing in the church. Traditionally the eight melodies (Octoechoes) were transmitted directly from teacher to students in actual singing practice. However a lot of variations occurred during the process of transmission over generations due to the possibility for improvisation by different teachers in different regions. As a result some degree of confusion arises especially when singers from different regions come together for common events.

Fr.George's book provides the necessary notations so that there is some common reference point for all, even though we concede some freedom for creative improvisation by gifted singers.

With his renowned musical talents and his scientific study of different systems of music, Fr.George is the right person to do this.

I wish all success to his work for the greater benefit of our people.

Feast of Shoonoyo,2004
Orthodox Seminary.

Fr.Dr.K.M.George
(Principal)

PREFACE

The Malankara Orthodox Liturgy is unique in its music, rituals and forms. It is rooted in the traditions of the Orthodox Church in Syria, which is considered to be one of the most ancient churches in Christendom and the motherhouse of the West Syrian Liturgy. The West Syrian Liturgy was popularised in the Malankara Church during the latter half of the 19th century. The Syriac Liturgy has been adopted by several churches chiefly because of its use of three major sources, firstly the profound theology of the church fathers like Mar Ephrem, Mar Jacob, Mar Balai, Mar Severios and others; secondly the beauty of its melody based on the principle of Octoechoes, and thirdly the stylistic form of its literature. The "Syrian Churches" in India viz. the churches, which adopted the Syrian Liturgy, continue to maintain this legacy and transfer it to new generations orally.

The 'Malpanate' (Malpan is a teacher who teaches the Syriac language, liturgy and music) system played a very significant role in popularising this ancient traditional liturgy. The West Syrian music is based on Octoechoes (eight tones) system like the European Modal system. The monasteries played a vital role in developing this music into its classical form by adopting the Octoechoes viz. singing a melody in eight tones. It had the great benefit of avoiding the monotony arising out of a mechanical worship, especially the daily recitation of fixed canonical prayers. The eight modes produce eight moods viz. 'Rasa', according to the Indian concept. I am of the firm conviction that the West Syrian music is more melodious than the European Modal system, more attractive than the Arabian system viz.'Makkam', and more appealing than the Byzantine music.

The oral tradition of the music by the Malpans has prevailed since the early period and it still continues to date. As the transmission of the West Syriac music system is dependent on aural listening and oral singing, several changes have taken place in the melody from time to time. This mainly is a result of the absence of a scientific approach in the West Syrian hymnody, which, in my opinion, cannot be rectified by western notation, Indian or any other. The melody is embellished by improvisation and the use of quartertones, which is considered as one of the main characteristics of Syriac music. But these quartertones cannot be notated exactly like the voice production. So this is a question that looms large in front of me. There are two options: either to maintain the Syriac music and sing it according to the

traditional method, or to avoid the quartertones and the semi - quartertones, and make the melody simpler. Somehow I am more satisfied with the latter option and hence have notated the melody in a simplified form, especially for children. Syriac music is easier to sing for Syrians, but for a person of any other nationality it would be difficult. In this book, the Syriac music is provided above the music score as 'Traditional Syriac Tune'. This implies that, it is the old Syriac tune without quartertones or any other embellishments.

Sometimes youngsters have raised their doubt as to why we should be anxious to attain the perfection of Syriac music singing like the Syrians? To them such an attempt may appear to be unrealistic or artificial. For nobody can speak or sing a foreign language with the exact accent as the native people. For instance, there is a wide gap in the pronunciation accent of Indians born and brought up in America/Britain and those who have been born and brought up in India itself. This is exactly why I have notated and harmonized these songs in the simplified method. All songs included in this book are not taken from the traditional Syriac hymnody. Some of them have been composed by local choir masters, and have been found suitable for use in the celebration of the Liturgy in English.

The change of unison to polyphony may not be greatly appreciated by the majority of the Orthodox people in India. This is because harmonised singing is considered to be Western. In this book, those who appreciate unison singing can sing the soprano part in the four-part harmony, which can be considered as the melody. Suitable chords have also been provided above the score, which would be helpful for the accompanists.

The morning prayer according to the 'Sleeba Namaskaram' has been added as an appendix. But this has been given only as the transliteration of the Malayalam. If it is recognised that the children really need an English version, then this will be added in the next edition.

This book is based on the 'Qurbana Kramam' (Service Book of the Holy Qurbana) translated and published by the late Catholicos H.H. Moran Mar Baselios Mar Thoma Mathews I. His Holiness was the one who composed an English service book with the help of Dr.C.S.Thoburn from England. His word-by-word translation helps us to sing the English songs exactly like the songs in Malayalam. The Malankara Orthodox Church will ever remember his name for this great service His Holiness has rendered. I thank God for his wonderful work for the future generations. The late Metropolitan Dr.Paulos Mar Gregorios, the former Principal of the Orthodox Seminary, further advanced this work by publishing an order book of the Eucharist (Qurbana Taksa). Now the part for the laity and their readings have been provided in the former and the sections for the priests and the rubrics has been included in the latter. I hope this book will fulfil the needs of the children who have been born and brought up outside Kerala, at least to some extent.

The systems in this book were first sung in the *St.Gregorios Orthodox Church* at London, U.K. This music was first sung by the *St.Albans English Choir* led by Dr.Andrew Parnell, my professor. It was the first time that a choir had sung in four-part harmony the English service of the Malankara Church.

I express my sincere thanks to **H.H.Moran Mar Baselios Mar Thoma Mathews II** for his encouragements and blessings, which were conveyed through His Holiness' inspiring words. I also extend my hearty thanks to **Rev.Dr.K.M.George, Rev.Fr.T.J.Joshua, Rev.Dr.Baby Varghese, Rev.Dr.John Mathews**, and **Mr.Babu Abraham**, who have contributed much for the success of this book through their insightful writings about the Orthodox Liturgy. I also express my gratitude and thanks to **Mrs.Tatchiana Pantaleimnovna**, my professor in Russia, for her valuable service to verify the harmony of these songs. Again, my thanks are due to **Mr.Thomas Jacob Kaithayil** who spent a great deal of his valuable time for music engraving and computer layout.

The impetus to publish this book was given by the members of Karuvelil family and this is dedicated to the revered memory of their father, the late **Very.Rev.Zachariah Karuvelil, Cor-Episcopa**.

Above all, I dedicate myself to my Almighty God who is my Guide, Provider,Father, Mother and everything. Let His name be glorified and sung through the tongues of thousands, from generation unto generations to all eternity through this work.

Director,
Sruti School of Liturgical Music,
Orthodox Seminary, Kottayam, 686001

Fr.M.P.George

22-08-2004

THE SERVICE BOOK OF THE HOLY QURBANA

(*The Chancel remains veiled*)

(*Everyone entering the Church, shall make the sign of the cross and say*)

People : In reverence, will I enter Thy house, and offer my vows to Thee.

Prefatory Prayers

Priest : *In the name of the Father, and of the Son, and of the Holy Spirit, one true God.*

People : Glory be to Him: and may His grace and mercy be upon us for ever.
Amen.

Priest : *Holy, Holy, Holy, Lord God Almighty, by whose glory, the heaven and earth are filled; Hosanna in the highest.*

People : Blessed is He, who has come, and is to come, in the name of the Lord God. Glory be to Him in the highest.

Kauma (Trisagion)

Holy art Thou, O God!

Holy art Thou, Almighty,

Holy art Thou, Immortal,

Crucified for us,

Have mercy on us.

(Recites thrice)

Lord, have mercy upon us,

Lord, be kind and have mercy,

Lord, accept Thou our office,

And our entreaties;

Have mercy on us.

Glory be to Thee, O God!

Glory be to Thee, O Creator,

Glory be to Thee, O King,

Christ, who dost pity,

Sinners Thy servants. Barekmor.

Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our debts and sins, as we also have forgiven our debtors. Lead us not into temptation; but deliver us from the evil one. For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Hail Mary

Hail Mary, full of grace, our Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, our Lord Jesus Christ. O Virgin Saint Mary, O Mother of God, pray for us sinners, now and at all times, and at the hour of our death. Amen.

Entrance Into The Chancel

(*The Chancel is unveiled*)

(Prayers for The Priest)

(*The priest, while entering the Chancel for offering the Holy Qurbana, asks leave of the congregation thus*)

Priest : *Bless my Lord, and grant me leave.*

(Of people, by opening out his hands and bowing to them and saying)

Priest : Pray for me, my brethren, and my elders etc.

(And they shall reply)

People : May the Lord hear your prayers, and be pleased with your offering, and accept your oblation, and make us also partake with you. Amen.

(The Chancel will then be veiled)

(Prayers for The Deacons)

(While entering the Chancel, the deacon shall say)

Deacon : Into the Sanctuary of God I come, even to the God, who gives joy to my childness.

(Proceeding to the altar and bowing before it he says)

Into Thy house have I entered O God, and before Thy throne have I worshipped, O heavenly king; forgive me all the sins that I have committed against Thee.

(Going round the altar and kissing its corners he says)

Bind Thou, O Lord, our assemblies with chains, even to the corners of Thy sanctuary. Thou art my God, I will give thanks to Thee. Thou art my God, I will glorify Thee.

(When kissing the hands of the Bishop or priests, he shall say)

Barekmor.

Bless me, my Lord.

(While lighting the candles he shall sing)

For the North Side:

**By Thy light we see the light, Jesus, full of light;
Thou, true light, dost give the light to Thy creatures all.
Lighten us with Thy bright light.
Thou, the Father's light divine.**

For the South Side:

**Thou, who dwellest in the light - Mansions, holy, pure;
Keep us from all hateful thoughts, From all passions vile.
Grant us cleanness in our hearts
Deeds of righteousness to do.**

(While putting on the surplice - Koothino - he says)

Clothe me, O Lord God, with an un corruptible surplice, by the power of the Holy Spirit. O Father, Son and Holy Spirit, grant us that by pure and upright lives, we be guided in true faith, all the days of our lives, now and always, for ever. Amen.

(While wearing the stole - Ororo - he says)

Deacon : Gird me with power in battle, and bring under my subjection, them that rise up against me.

Old Testament Lessons

(Zumoro - versicle - before the Old Testament Lessons)

The song of glory and salvation, in the tabernacle of the righteous, the Holy Spirit through David did sing.

(The reader reads the lessons for the day from the Old Testament, by standing on the northern side, below the chancel, and ends each lesson, saying: "Barekmor.")

Reader : The lesson from the (first) book of Moses, the first among Prophets. Barekmor.

People : Glory be to the Lord of the Prophets, and His mercy be upon us for ever.

Reader : The lesson from the (first) book of the kings. Barekmor.

People : Glory be to the Lord of the kings, and His mercy be upon us for ever.

Reader : The lesson from the book of the righteous Ruth. Barekmor.

People : Glory be to the Lord of the righteous, and His mercy be upon us for ever.

Reader : The lesson from the book of Job, the just. Barekmor.

People : Glory be to the Lord of the just, and His mercy be upon us for ever.

Reader : The lesson from the Psalms of David, the king and the prophet. Barekmor.

People : Glory be to the Lord of the Psalmist, and His mercy be upon us for ever.

Reader : The lesson from the Proverbs of Solomon, the wise among the wise. Barekmor.

People : Glory be to the Lord of the wise, and His mercy be upon us for ever.

Reader : The lesson from the book of the Prophet(N.) Barekmor.

People : Glory be to the Lord of the Prophet, and His mercy be upon us for ever.

Reader : The lesson from the book of Isaiah, the glorious prophet. Barekmor.

People : Glory be to the Lord of the Prophet, and His mercy be upon us for ever.

Hymn Before Public Celebration Of The Holy Qurbana

By Thy light - "Velivu Niranjoreesho"

(1st Tune)

Moderato

Music : Kunju Varkey.
Harmony : Fr. M.P.G.

F B_b C F C C F C7

By Thy light we see the light, Je - - - sus, full of

F F B_b C F C C

light; Thou, true light, dost give the light; to - Thy

F C7 F F Dm F B_b

crea - - tures all. Light - en us with Thy bright

F F B_b C C F C7 F

light, Thou the fathers light di - - - - vine.

1. May our incense favour Thee,
As was Aaron's sweet;
And our office like that plea
Of the Ninevites.
As Thou didst answer Jona,
Answer us who call on Thee.
2. May the incense sent by us
To Thy name so pure,
Sweet become appeasing Thee
Graciousness evoke
Favour us, O Lord, in love-
God of all compassion Thou.
3. Glory to Thy gracious love,
Jesus, Lord and God;
Plenteous are Thy gifts indeed
Giv'n to all the world.
Thou redeermest those from wrath-
Ninevites who called on Thee.
4. May our incense favour Thee
As was Aaron's sweet,
As was Zachariah's set
In the sacred shrine,
Like the plea of Phinehas
Staying from the people death.
5. Great One, seated there in state
On Thy lofty throne,
Who were pleased as babe to rock
In the blessed lap,
Grant Thy peace, let dwell Thy calm
In all quarters of the world.
6. From the flaming glory bright
Flew the angel swift
Unto Mary, Naz'reth's maid,
Saying unto her,
With thee is the Lord - from Thee
Comes the Saviour of the world.
7. As the fire enflamed the bush
Yet did not it burn,
So did God come down and dwell
In the Virgin's womb;
He incarnate was of her
Losing not the Virgin's seal.
8. What ye say of me is wrong,
Mary told the Jews;
I do keep my seal, am sound,
Nor unchaste am I.
As the Lord did will, I bore -
Suckled Him with milk, a babe.
9. By the pleas of prophets, Lord,
They who loved Thee much,
Of Apostles too who preached,
Gospel truth to all;
Grant Thy peace, let dwell Thy calm
In all quarters of the world.
10. Holy martyrs clothed with pow'r
From the strength of God,
Came and stood forth in the fight
With the kings unjust.
They did break the ranks of foes
And received the victor's crown.
11. Martyrs shunned this passing world,
All possessions spurned;
Left their parents, brethren too,
Left their kith and kin.
Loved they death for Jesus' sake -
Solemnly their feasts are held.
12. Martyrs, seeing Jesus hang
On the cross for them,
From His lan-ced side there flowed
Blood and water both -
Heartened, they said each to each,
"Come, we'll die now for the Lord."
13. By Thy light we see the light,
Jesus, full of light;
Thou, true light, dost give the light
To Thy creatures all.
Lighten us with Thy bright light,
Thou the fathers light divine.
14. Thou who dwellest in the light,
Mansions holy, pure;
Keep us from all hateful thoughts,
From all passions vile,
Grant us cleanness in our hearts;
Deeds of righteousness to do.
15. God who didst receive the lamb
Blameless Abel brought,
Who the gift of Noah took,
Abram's sacrifice;
See our fast and hear our prayer,
Answer by Thy grace our pleas.
16. Come, ye sinners, and implore,
Seek forgiveness here;
To one knocking at the door,
Openeth the Lord.
He that asketh doth receive,
He that seeketh, he shall find.
17. Lord,grant good remembrance to
All the faithful dead;
Thy holy body they took,
And Thy living blood.
May they stand on Thy right side,
On that day Thy grace shall dawn

By Thy light - "Velivu Niranjoreesho"

Moderato

(2nd Tune)

Traditional Syriac Tune.
Harmony : Fr. M.P.G.

Fm C Fm Fm C C Fm C7

By Thy light we see the light, Je ----- sus, full of

Fm Fm C Fm Fm C C Fm C7

light; Thou true light, dost give the light; to - Thy creatures

Fm C B♭ m Fm C Fm C Fm C7

all. Li - ghten us with Thy bright li - - - - ght,

C Fm C D♭ B♭ m6 Fm C7 Fm

Thou the fathers light di - - - - vine.

O Blessed Mother - "Dhanye Maathave"

(1st Tune)

Moderato

Music : H.H.M.M.IgnatiusYakkoob III,

Patriarch.

Harmony : Fr. M.P.G.

F

C

F

F

C

F

O Blessed Mo - - ther - - - -,

Of our love to you - - - -,

F

G

C

F

F

C

F C7

F

Bur den of our sin - - - -,

Let our Lord re - - deem.

F

G

C

C7

F

C

Leave us not to the - - - -,

Judgement days to

come - - - -,

C7

B^b

B^bm

F

C7

F

C7

F

Pray for us Mo - - ther - - - -,

To your be - lo - ved Son.

F C7 F Gm Dm Gm F C F C F

1. During the day break, Incense when offered,
Angels in heav'n are, Singing Thy praises
Those who are in sin, Incense that redeems.
Priests are offering, To the Lord Jesus.
Am Halleluiah, - U Halleluiah,
O Lord for our pray'rs, Give us Your blessings. | (2)
2. During the morning, for our Lord's favour,
Aaron censed and begged, In Thy holy place,
Almighty was pleased, By that offering,
Those who were in sin, Were redeemed from guilt.
Am Halleluiah, - U Halleluiah,
O Lord for our prayers, Give us Your blessings. | (2)
3. Went up to the well, Appealed for water,
Glory be to Thee, Who saved Samariah dame,
Water You asked for, She did deny You,
Divine water Lord, Given as boon to her.
Am Halleluiah, - U Halleluiah,
By Thy blood O Lord, Redeemed the whole world. | (2)
4. Sacred incense we, Offered unto Thee,
As that of Aaron, Be it for Your bliss,
Saviour who redeemed, Those who plunged in sin,
By Your compassion, Appear your anger.
Am Halleluiah, - U Halleluiah,
Let Your peace prevail, In the Holy Church. | (2)
5. O Blessed Mother, Of our love to You,
Burden of our sin, Let our Lord redeem,
Leave us not to the, Judgement days to come,
Pray for us Mother, To your beloved Son.
Am Halleluiah, - U Halleluiah,
Your pray'r is always, Our reliance. | (2)
6. At the Mount Sinai, Bushes Moses' seen,
Virgin Mother of God, Your vision certain,
You Holy Mother, Seen as thorny bush,
Unburnt by fire is, Your virginity.
Am Halleluiah, - U Halleluiah,
Glowing flame inside, Our God incarnate. | (2)

7. Virgin as bright clouds,Tell me how
She was,
Adorned and hallowed,By God almighty,
Chief of arch angels,Gabriel so spake,
Our Lord almighty,Abide in your womb.
Am Halleluiah, - U Halleluiah,
He alone is truth,Deliv'rer of world. | (2)
8. Prayers to God's Mother,Be it for
your grace,
Her intercession,Is always our rescue,
Lord of Apostles,Is born of You
Mother,
Saviour of the world,And all
creations.
Am Halleluiah, - U Halleluiah,
He alone is truth,Deliv'rer of world. | (2)
9. By Your holy hand,And inside the
Church,
His altar He made,Praise be to our Lord,
Prophets, Apostles,Martyrs, Holy men,
All those treasures are,Guarded in
this place.
Am Halleluiah, - U Halleluiah,
Glory to Him who,Made this holy
Church. | (2)
10. Who are those who fly,High up in
the air,
Isaiah had said,Seeing the brave ones
Martyrs, Holy men,Apostles,
Prophets,
Are those entitled,For our Lord's
reward.
Am Halleluiah, - U Halleluiah,
Lord who adorn us,Have mercy
on us. | (2)
11. Listen Oh martyrs,Tell me I beseech,
In whose name suffered,All those
woes and pains,
Eyes have never seen,Ears have
never heard.
Heart never conceived,Such bliss of
fortune.
Am Halleluiah, - U Halleluiah,
Devotees are given,Chosen place
by God. | (2)
12. From the burning pit,Of persecution,
Saints who like sweet smell,spread
fragrance of love.
Church that adore your,Holy relics in,
That abode be blessed,In abundantly.
Am Halleluiah, - U Halleluiah,
Pray hol saints to,Our Lord in heaven. | (2)
13. Mar Thoma our Saint,Flocks who
revered you,
Are guarded and cared,By our Almighty.
Behold and be known,We hail and
acclaim.
Always venerate you,Praise be to our
Lord.
Am Halleluiah, - U Halleluiah,
Your entreaty is,Refuge and haven. | (2)
14. Mar Thoma our Saint,All those grief -
stricken.
Fall at your feet,And hear his
preaching,
Let Lord comfort those,Enticed by
Satan.
And give refuge to,All who are ailing.
Am Halleluiah, - U Halleluiah,
Your entreaty is,Refuge and haven. | (2)
15. At the break of day,David went
with joy,
Into the temple,To pray and worship,
Saviour of the world,O Lord please
accept,
My words,prayers and,tears of
repentance.
Am Halleluiah, - U Halleluiah,
Give us our Lord,Deliverance
from sin. | (2)
16. Transient brightness of,this early
morning,
If made the world so,enticing to see,
How beatific,The day when He deigns,
All the time of the,Resurrection of the
dead.
Am Halleluiah, - U Halleluiah,
He who adorns have, Mercy upon us. | (2)

O Blessed Mother - "Dhanye Maathave"

Moderato

(2nd Tune)

Music : P G Abraham.

Harmony : Fr. M.P.G.

D G D A A7 D A D G A

O Blessed Mo - ther - - -, Of our love to - you - - , Burden of our sin - - ,

A A7 D D G G D A A

Let our Lord re - deem. Leave us not to the - - , Judgement days to come - - ,

D A G A Bm A D A7 D D G D G D

Pray for us Mo - ther - - -, To your be-loved Son. Am Ha - lle - lui - ah,

A A7 Bm A Bm G D A D G D A7 D

U Ha lle lui - - ah. Your prayer is al - ways, Our re - li - ance.

Public Celebration Of The Holy Eucharist

PART - I

(The Chancel is unveiled)

Priest : *Mary who brought Thee forth - - - have mercy on us.*

People : By Thy Mother's earnest pray'rs, / By Thy Saint's entreaties; / I adore Thee, Lord and King! / Sole begotten, heavenly One, / Word and Father's Son. / Though immortal Thou dost be / In Thy nature true, / Thou descendest by Thy grace, / Bringing life salvation free- / For our fallen human race; / Thou Incarnate wast of her, / Holy Virgin blest- / Mary, glorious, chaste and pure, / Mother of our God. / Man becoming nor with change, / Thou wast crucified for us, / Christ who art our Lord and God; / Thou didst trample death by death, / Ending this our death, / Thou art One of persons three, / Holy Trinity, / Worshipped equal praised the same, / With the Father and the Holy Ghost. / Have Thou mercy on us all.

Maanitho of Mor Severios - "Ninne Prasavicha Maathavinteyum"

Unison

(1st Tune)

Traditional Syriac Tune.

The musical score consists of five staves of music in G clef, 2/4 time, and B-flat major. The lyrics are written in English below each staff, corresponding to the chords indicated above the notes.

Chords:

- Staff 1: B♭m, Fm, Fm, E♭, A♭, E♭, A♭
- Staff 2: Fm, D♭, B♭m, Fm, Fm, B♭m
- Staff 3: Fm, D♭, A♭, E♭, Fm
- Staff 4: B♭m, Fm, Fm, B♭m, Fm, D♭, A♭
- Staff 5: A♭, E♭, C Caug, B♭m, Fm, B♭m

Lyrics:

By Thy mother's earnest pray'rs. By Thy saint's en - trea-ties:
 I a-dore Thee Lord and King! Sole be-go-tten, heavenly one, word and-
 father's son Though i-mmor-tal Thou dost be, in Thy na - - - tu - re true
 Th - ou de - - - scen - dest, by Thy grace, Bringing life sal -
 - va - tion free, for our fa - llen hu - - - man race. Th - ou

Fm Fm E^b A^bC Fm B^bm Fm Fm
 in - - - car - - - nate, wast of - her, Ho - - ly - Vir- gin blest.

D^b A^b B^bm Fm B^bm
 Ma ry, glo ri ous chas tle and pure, Mo - ther of our - God. Man

Fm Fm E^b A^bC Fm D^b A^b
 be - - co - - - ming nor wi - th change, Thou wast cru-ci - fied for us,

E^b A^b C Caug B^bm Fm Fm B^bm Fm Fm E^b
 Christ who art our Lord and - God. Thou di - dst tra - - - mple death

A^b C Fm B^bm Fm Fm D^b
 by - death, en - - - ding - this our death. Thou art one of

A^b B^bm Fm Fm B^bm Fm
 per sons three Ho - - - - ly Tri - ni - - - ty, Wor - - - - shipped e - -

Fm E^b A^bC Fm Fm D^b A^b E^b A^b
 - qual, praised the - same, with the Fa-ther and the Ho - ly Ghost, have Thou

C Caug B^bm Fm Fm
 mer cy on us - all.

Maanitho of Mor Severios - "Ninne Prasavicha Maathavinteyum"

(2nd Tune)

Harmony : Fr. M.P.G.

Dm Gm Dm A Dm Asus4 Dm B♭ C
 (2)
 By Thy mother's ea - - - rne - st prayers.
 By Thy saint's en - - lrea - - - - ties:
 I a dore Thee

B♭ C C7 F Dm Gm A7
 Lord a - nd King!
 Sole be - go - tten, heavenly o - ne,
 Though i - mmortal Thou dost be - ,

Gm Dm A7 Dm Dm B♭ C B♭ C C7 F
 word and father's son
 in Thy nature true. Thou descendest by Th - y gra - - - ce

Dm Dim7 Gm A7 Gm Dm A7 Dm A7 Dm
 1. Bringing life sal - - va - tion fre - e, for our fall - en hu - man race.
 2. Thou in - carnate, wast of he - r, Ho - ly Vir - gin

3. Ma - ry, glorious chaste and pure, Mother of our

Dm Dm B♭ C B♭ C C7 F Dm

[2.3.]

2. - blest.

3. - God.

- fied for us, Christ, who art our Lord and God. Thou didst trample Thou art one of God.

death by dea - th, en - ding this our death. Worshipped equal, With the Fa - ther persons three, Ho - ly Tri - ni - ty,

praised the - and the Ho - ly same, Ghost, Have Thou mercy on us - all.

Trisagion
(1st Tune)

Priest :

Fm C C7 Fm C Fm
A^b G B^b A^b F G A^b A^b
F E E F G C E F F
Ho - - - - ly art Thou O God!

People :

Fm C C7 Fm C Fm C C7 Fm C Fm
A^b G B^b A^b F G A^b A^b A^b G B^b A^b F G A^b A^b
F E E F G C E F F F E E F G C E F F
Ho - - - - ly art Thou Al - mighty, Ho - - - - ly art Thou I - mmortal,

Fm C7 Fm C B^bm Fm C7 Fm
F G A^b A^b A G F G F
C E F F F E A^b F F E C
Cru - ci - fied for us, Have mercy on us.
(3)

~~A~~ Kyrielaison

Fm C Fm C Fm B^bm C
F G A^b A^b B^bm G
C E F F F A^b E
Ky - ri - e - la - i - - son, Ky - ri - e - la - i - - son,

Fm C Fm C7 Fm

Ky - ri - e - la - i - - son.

Trisagion

(2nd Tune)

Priest :

Dm A A Gm Dm A Dm

Ho - ly art Thou O - - - - - God!

People :

Dm Gm Dm A Dm Dm B♭ C B♭ C C7

Ho - ly art Thou Al - - mi - - - - ghty, Ho - ly art Thou I - - - mmor -

F Dm Gm A7 Gm A A7 Dm

- tal, Cru-ci - fied for us, Ha-ve mer - - cy on us.

Kyrielaison

F Dm F Dm C7 C Dm7 C7 F

Ky - ri - e - - - - lai - - - son,

B

F C7 F B^b F C7 F

Ky - ri - e - - - - la - - - - i - - - son.

B

(Tenors may sing the "S₂ part" 8-re lower.)

The New Testament Lessons

1. From The Acts Of The Apostles (or) The Catholic Epistles

(Hymn before the Lesson)

~~Those Apostles~~ - "Bhuvilasesham"

Moderato

(1st Tune)

Harmony : Fr. M.P.G.

F F A C F C Dm B^b F Gm Am Dm C F C
 F E C F E C E F F F D E F E F E

Those A pos - tles, - - - chosen, sent by God, they went to e - - - v'ry -

A A F F C A C D D C C D C C A G
 F F F C F E D B C B C D C C C

F F F A G F C Dm B^b F Gm Am Dm
 C E C F E C E F F F D E F

place. - - - Through all the world, - - - Gentiles heard from them the news, the

C F C F F B^b F7 Gm F Gm C7 Am Gm

F C7 F C F C7 F C F F

Those Apostles - "Bhuvilasesham"
(2nd Tune)

Moderato

Harmony : Fr. M.P.G.

Fm Cm Fm Cm Fm Fm Cm Fm A Fm A A Cm

Those A - pos - - tles, - - - chosen, sent by God, they went to

D^bB^bm Fm Cm Fm Fm Cm Fm Cm Fm Fm Cm Fm

e - - - v'ry - place. - - - Through all the world, - - - Gentiles heard from

Fm Cm D \flat B \flat mFm Cm Fm Fm Cm Fm E \flat Fm

Reader : The lesson from The Acts of the Apostles. Habibai, Barekmor (Or)
The general Epistle of St.(N). Habibai, Barekmor.

People : Glory be to the Lord of the Apostles, and His mercy be upon us for ever.

(The lesson for the day is read, by standing on the northern side of the chancel -- step below the chancel. The Reader ends the lesson saying, "Habibai Barekmor".)

2. From The Pauline Epistles

(Hymn before the Lesson)

Paul the blessed - "Poulose Sh'leeha"

Moderato

(1st Tune)

Traditional Syriac Tune.
Harmony : Fr. M.P.G.

The musical score consists of five staves of music. The top staff has a treble clef and a key signature of B-flat major (two flats). The lyrics are written below the notes. Handwritten musical notation is overlaid on the staff, showing various note heads and stems. The second staff has a bass clef and a key signature of C major (no sharps or flats). The third staff has a treble clef and a key signature of B-flat major. The fourth staff has a bass clef and a key signature of C major. The fifth staff has a treble clef and a key signature of B-flat major.

Lyrics:

Pa - ul the - Ble - - sse - d Saint, th - e Lord's A - po - - - - stle - - - said.
 "If one come to preach to - you, O - ther doc tri - ne than we knew - -, Be he man or
 an ge - l bright, Curs'd be he in Church's - - - - sight; Doctrines all di -
 - verse a - - rise, Shooting up wi - th ma - ny li - - es; Blest is he who

Cm D^b B^bm Fm B^bmFm B^bm Fm

first and last, Trusts God's truth and holds it - - - - fast."

Paul the blessed - "Poulose Sh'leeha"

(2nd Tune)

Moderato

Harmony : Fr. M.P.G.

Paul - the - ble - - ssed

Saint, the Lord's A - - po - stle said.

"If one comes to preach to you.

O - - ther doctrine than we knew,

Doc trines all di - verse a - rise,

Shoo - ling up with ma ny lies.

F C Dm C

C F C F C7 F

F

Fine

(2)

Be he man or an - gel - bright, Curs'd be he in Chur - ch's - sight;
Blest is he who first and last, Trusts God's truth and holds it - fast."

**Reader : The lesson from The Epistle of St.Paul, the Apostle, to the (N).
Ahai Barekmor.**

People : Glory be to the Lord of the Apostle, / and His mercy be upon us / for ever. (See Page 29 for Music).

(The lesson for the day is read, by standing on the southern side of the chancel -- step below the chancel. The Reader ends the lesson saying, "Ahai Barekmor").

2. From The Holy Gospel

Moderato

Hallelujah
(1st Tune)

Traditional Syriac Tune.
Harmony : Fr. M.P.G.

The musical score consists of three staves of music. The top staff uses a treble clef and has chords Fm, Fm, D♭, A♭, A♭. The middle staff uses a bass clef and has chords Fm, Fm, D♭, D♭, E♭7, A♭. The bottom staff uses a bass clef and has chords Fm, Fm, D♭, D♭B♭mFm C7, Fm C7 Fm. The lyrics are written below the notes:

Ha - - - lle - - lu - - - iah, U Ha - - lle - lu - - iah, O - ffer Him sa - cri -

- fi - ces of praise, Ca - - rry clean gifts and en-ter the courts of the Lord, and

worship the Lord before His ho - ly al tar; Ha - - lle - - - lu - - iah.

Halleluiah

(2nd Tune)

Moderato

Harmony : Fr. M.P.G.

The musical score consists of four staves of music, each with a treble clef and a key signature of one sharp (F#). The first staff begins with Em, B, Em chords. The second staff begins with Em, Em, Am, Em, B chords. The third staff begins with Em, Em, B, Em, Am, B, Em chords. The fourth staff begins with D, G, D7, Em, B, Em, Em, Em, B chords. The lyrics are integrated into the music, appearing below the notes. The score concludes with a final Em chord.

Chords and lyrics:

- Staff 1: Em, B, Em; Ha - lle lu - - - - iah,
- Staff 2: Em, Em, B, Em, Am, B, Em; Ha - lle lu - - - - iah, Ha - lle - - - - lu - - - -
- Staff 3: Em, Em, B, Em, Am, B, Em; - iah, O - - - ffer Him sa - - cri - - - fi - - ces of praise, Ca - rry
- Staff 4: D, G, D7, Em, B, Em, Em, Em, B; cle-an gifts and en-ter the courts of the Lord, and wor - - ship the Lord be-fore His
- Final Chord: Em
- Final Lyric: ho - ly al - - tar. Ha - lle - - - lu - - - - iah.

(The priest places incense. The deacon censes the Holy Gospel, by standing on the Chancel - step below the Chancel, at the northern side, and says the following exhortation).

Deacon : With calmness and reverence and with sober minds, let us give heed, and listen to the proclamation of the living words of God, in the Holy Gospel of our Lord Jesus Christ, that is read to us.

Priest : Peace be to you all.

People : May the Lord God make us worthy; / With Thy spirit.

Priest : The Holy Evangelion of our Lord Jesus Christ

People : Blessed is He, / who has come and is to come; / Praise be to Him, / who sent Him for our salvation, / and His mercy be upon us all, / for ever.

Priest : At the time, of the dispensation of our Lord

People : We believe / and confess.

(The priest reads the lesson for the day from the Holy Gospel and ends it by saying).

Priest : Peace be to you all.

(Hymn after the Gospel)

Blessed are those - "Yajamanan Varumannerath"

Moderato

Traditional Syriac Tune.
Harmony : Fr. M.P.G.

The musical score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature is C minor (one flat). The time signature is common time. The melody is harmonic, with chords indicated above the staff. The lyrics are written below the staff, corresponding to the chords. The score concludes with a repeat sign and the number '(2)'.

F Dm C F C F C F C F C C7 F (2)

Blessed are those servants good, whom - their Lord shall find.
Wakeful working when He comes, to - - His vineyard good.

The musical score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature is C minor (one flat). The time signature is common time. The melody is harmonic, with chords indicated above the staff. The lyrics are written below the staff, corresponding to the chords. The score concludes with a repeat sign and the number '(2)'.

F C F C B^b F Dm C F C C7 F (2)

Gir - - - ding - up His loins He - serves them all;
They - who - worked with Him from - morn till eve.

F Dm C F C F C F C F C C7 F (2)
 God the father makes them sit,
 Lo the Ho - ly pa - ra - clete and the Son
 plaits them serves them;
 victors crowns.

F C F C B^b F Dm C F C C7 F
 Ha - - - lle - - - lu - - - iah sett - - - ing - on their heads.

(Or)

Deacon : O Lord Christ, who by Thy feast gladdened those of earth and
heav'n.

People : Here to Thee we offer now,
Praise divine humbly crying.
Holy, Holy art Thou Lord.
Filled with Thee are all the heav'ns,
All the earth Thy glory speaks;
Those on high call Thee Holy,
Those below call Thee Blessed;
Highest is the Father's cry,
"Thou art my beloved Son!"

(See next Page for Music).

Deacon : (Unison)

Adagio

O Lord Christ

Harmony : Fr. M.P.G.

Deacon : O Lord Christ, who by Thy feast
Gladdened those of earth and heav'n.

People : Here to Thee we offer now, Praise di-vine hum-bly cry-ing,
Ho-ly, Ho-ly art Thou, Lord. Filled with Thee are all the heav'ns,
All the earth Thy glo-ry speaks; Those on high call Thee Ho-ly,
Those be-low call Thee Ble-ssed: Highest is the Fa--ther's cry,

"Thou art my be--lo--ved son!"

Entrance To The Holy Qurbana

Deacon : Stoumen Kalos.

People : Kyrielaison.

Kyri-e --- la--- i - son.
(Or)
Kyri-e --- la - - i - son.

Kyri-e --- la--- i - son.
(Or)
Kyri-e --- la - - i - son.

Priest : Let us all pray mercy and compassion.

People : O merciful Lord, / have mercy upon us / and help us.

O merciful Lord, have mercy upon us and help us.

(See Page 29 for alternative tune).

Priest : (Prumion).

People : Amen.

A - - - - men.

(Or)

A - - - - - men.

Priest : (Places incense).

Deacon : Barekmor. In the presence of the merciful Lord, and in front of His propitiating altar, and before these holy, divine and heavenly mysteries, and before this awe-inspiring and sacred Eucharist, incense is placed by the hand of this Reverend Priest (**Most Revered holy Father or Most Exalted holy Father**); Let us all pray and beseech of the Lord, mercy and compassion.

People : O merciful Lord, / have mercy upon us / and help us. (See Music on top).

(The Deacon censes the altar, the celebrant and the congregation).

Priest : Hoosoyo.

O Thou who art the Absolver, Purifier for ever and ever.

People : Amen. (See Music on top).

Priest : Sedro.

O Lord for ever and ever.

People : Amen. May the Lord accept your ministration, / and help us / by your prayers.

F
F
F
C7
F

May the Lord accept your ministration,
 and help us
 by your
 prayers.

(See Page 29 for alternative tune).

Priest : May we receive of God remission for ever and ever.

People : Amen. (*See Page 37 for Music.*)

Blessing Of The Censer

(The Priest sets on incense and blesses the Censer saying).

Priest : Holy is the Holy Father.

People : Amen.

Priest : Holy is the Holy Son.

People : Amen.

Priest : Holy is the Living and Holy Spirit ever And ever.

People : Amen.

The Nicene Creed

Deacon :Attend we to divine wisdom.Let us all stand well and respond to the prayer of the Reverend Priest. (*Most Revered Holy Father (Or) Most Exalted Holy Father*).

Priest : We believe in One True God,

People : The Father Almighty / Maker of heaven and earth, / and of all things visible and invisible;

Priest : And in the One Lord Jesus Christ,

People : The only begotten Son of God; / begotten of the Father before all worlds; / Light of Light; / Very God of very God; / begotten, not made; / being of the same substance with the Father; / and by whom all things were made:

Who for us men, / and for our salvation, / came down from heaven, / And was Incarnate of the Holy Virgin Mary, / Mother of God, / By the Holy Ghost, / and became man:

And was crucified for us / in the days of Pontius Pilate; / and suffered, and died, and was buried:

People : And the third day rose again / according to His will: / and ascended into heaven, / and sat on the right hand of the Father; / and shall come again in His great glory / to judge both the quick and the dead; whose kingdom shall have no end. / And in the one living Holy Spirit, / the life-giving Lord of all, / who proceeds from the Father; / and who with the Father and the Son is worshipped and glorified, / who spoke by the prophets and the Apostles: / And in the one, Holy, Catholic and Apostolic Church; / and we acknowledge one baptism for the remission of sins: / and look for the resurrection of the dead; / and the new life in the world to come. / Amen.

(While the creed is being recited, the deacon gets down from the chancel and censes the congregation, and returns to the chancel. If the priest has not finished his private prayers by this time, the deacon waits on the chancel-step, and the choir sings the following, until the priest shall finish his prayers).

Come the time of prayer - "Yachickendum Samayamitha"

(1st Tune)

Traditional Tune.

Moderato

Harmony : Fr. M.P.G.

1. Come the time of pray'r is here, - - - - - Come for par don, have no
fear. - - - - - 'Tis the time to ask a new, - - - - - 'Tis the
time for mer - cy - too. - - - - -

2. See the holy priest ascend,
Mounting stairs which heav'nward tend,
There the pure Qurban to raise,
For whoe'er communicates.
3. Mercy here is full and free,
Come, beloved, come and see,
Give the kiss of peace divine,
Hearts sincere in love combine.
4. Let us now be reconciled,
To each heav'ly Father's child,
So, before God's throne of grace,
Find compassion on His face.
5. Lord, have mercy on us now,
Grant forgiveness as we bow,
Answer, Lord, our earnest plea;
Good art Thou - though frail we be.

Come the time of prayer - "Yachickendum Samayamitha"

Moderato

(2nd Tune)

Harmony : Fr. M.P.G.

Fm Gdim Fm C D♭ C Gdim Fm B♭m

Come the time of pray'r is here, -- Come for par - - don,

E♭ Fm C7 Fm Fm B♭m Fm B♭m6 D♭ C

have - no fear. -- 'Tis the time to ask a - - - new, - - -

Fm B♭m B♭m B♭m6 Fm C7 Fm

'Tis the - time for mer - - - cy too. - - -

Anaphora Of The Faithful

PART - II

(Chapter 1)

The Kiss Of Peace

Priest : (Prayer Before The Kiss Of Peace).

People : Amen.

Priest : Peace be to you all.

People : And with Thy spirit.

F F C7 F Fm B^{flat}m C Fm
And with Thy spirit. (Or) And with Thy spirit.

(The Deacon receives the Kiss of Peace from the Priest).

Deacon : Barekmor. Let us in the love of our Lord and our God, give peace to one another; everyone to his neighbour, by the holy and divine kiss.

People : O Lord, God / make us worthy of this peace, / all the days of our lives.

F F C7 F Fm B^{flat}m C Fm
O Lord God, make us worthy of this peace, all the days of our lives.

Let us exchange - "Anyonyam Slamo"

F F Gm Gm C C7
Let us ex - change - our peace. May God's peace be with us all.

F F F F Gm Gm
And a - bide e - ver with us.

C C7 F F F C F7 B^b

Let us give peace each o - - ther. - - - - - His peace -- and
har - - mo - ny, Guard us e - ver and e - - ver. - - - - -

(Deacon gives the hands of peace).

Deacon : After this holy and divine peace being given, let us now bow our heads before the merciful Lord.

People : We bow our heads before Thee, / our Lord, / and our God.

F F F C7 F

We bow our heads before Thee, our Lord, and our God.

(See Page 29 for alternative tune).

Priest : (*Prayer of Inclination*).

People : Amen.

Priest : (*Prayer of The Sosappa - Anaphora Veil*).

People : Amen.

Celebration Of The Sosappa

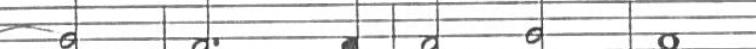
Deacon : Barekmor. Let us now stand well; let us stand in awe; let us stand with sober minds; let us stand in comeliness; let us stand in holiness; let us all, my brethren, stand in love and true faith, especially in the fear of God, and look upon this awe-inspiring and holy Anaphora that is set before us by the hands of this Reverend Priest (*Most Reverend Holy Father (Or) Most Exalted Holy Father*); for he offers the living sacrifice to God the Father, Lord of all things, on behalf of us all, in calm and peace.

People: This Anaphora is mercy, / peace, / sacrifice / and thanksgiving.

FIRST BENEDICTION

Priest : May the love now and for ever more.

People : Amen. / With Thy spirit.

F C7 F F C7 F


 A - - - - - men. With Thy spi - - - rit.


(Chapter 2)

Sursum Corda (Lift ye up)

Priest : Up above where Christ sits lifted up at this time.

People : With the Lord, God are they, / (our minds and our intellect / and our hearts).

F F F C7 F



With the Lord God are they, (our minds and our intellect and our hearts).

(See Page 29 for alternative tune)

Priest : Let us give thanks with fear and trembling.

People : Meet it is and / right to do so.

Musical notation for the response "Meet it is and right to do so." The notation consists of two staves. The top staff is in treble clef, F major, and the bottom staff is in bass clef, C major. The lyrics are written below the notes. The chords indicated above the staves are F, F, C7, and F.

Priest : (Prays silently with waving of hands).

Tersanctus (Thrice Holy)

Priest : (Prays aloud with hands outstretched).

People : Holy, Holy, Holy / Lord, God, Almighty, / By whose glory / the heaven and earth are filled; / Hosanna in the highest! / Blessed is He who has come, / and is to come / in the name of the Lord, God. / Glory be to Him in the highest!

Holy Holy Holy

Moderato

Harmony : Fr. M.P.G.

Musical notation for the hymn "Holy Holy Holy". The notation consists of three staves. The top staff is in treble clef, the middle in bass clef, and the bottom in bass clef. The lyrics are written below the notes. The chords indicated above the staves are F, Dm, B♭, F, B♭, C, Dm, C, B♭, F, C, Dm7, B♭, F, B♭, C, F, C7, F, Dm, B♭, F, and a final section starting with G. The tempo is Moderato.

B^b F C Dm B^b C F Dm C F C C Dm B^b C F
 in the high - - - - - est! Blessed is He - who has come,
 Gm F C7 F C Dm C Dm C Dm B^b F Gm Am Gm Am
 and - is to come in the name of the Lord, - God. Glo-ry be to
 Gm Dm Gm B^b C7 F
 Him in the high - - - - - est!

Institution

Priest : (Blesses the Bread).

People : Amen.

Priest : (Blesses the Wine).

People : Amen.

Anamnesis (Sacrificial Memorial)

Priest : (Words of Commemoration).

People :

We commemorate - "Naadha Nin Mrithi"

Moderato

(1st Tune)

Harmony : Fr. M.P.G.

F F F C F F C Dm Dm F F

We co - mmemo - rate Thy death - O Lord, - - - - and confess

F B♭ Dm C C F F7 Dm B♭ F F

Thy re su - rre - - - clion, - - - and a - wail Thy se - cond - - co -

B♭ C C F F C F C C F F

- mi - - - ng. - - - May Thy blessings be u - pon - us all. - - -

We commemorate - "Naadha Nin Mrithi"

Moderato

(2nd Tune)

Harmony : Fr. M.P.G.

Fm Fm C7 Fm C Fm C7 Fm C

We co - mme mo - - rate Thy death, O - - - - - Lord, and

confess Thy re su - rrec - tion, and a - - - wait Thy se - - cond co -
 - ming. - - - May Thy blessings be up - - on us - all.

Priest : (Prays aloud).

People : Have mercy upon us O God, / Father Almighty, / we praise Thee, we
bless thee, / we worship Thee, / and we beseech Thee, / O Lord God, /
O good one, / have compassion and mercy, / upon us.

Epiclesis (Invocation of the Holy Spirit)

(The Priest prays silently with the waving of hands).

Deacon : Barekmor. How solemn is this occasion, and how aweful this time, my beloved, wherein the living Holy Spirit comes down fluttering from the most elevated heights of heaven, and broods upon this Eucharist that is set, hallowing it: Stand ye still in reverence and pray.

People : Peace be with us, / and goodwill be / to us all.

Peace be with us, and goodwill be to us all .

(See Page 29 for alternative tune).

Priest : Answer me Lord. (Three times).

People : Amen.

F F C7 F

Ky- ri - e - lai - son,
Ky- ri - e - lai - son,
Ky- ri - e - - lai - - - son.

Consecration

Priest : (Consecrates the Bread).

People : Amen.

Priest : (Consecrates the Wine).

People : Amen.

Priest : (Prayer aloud).

People : Amen.

(Chapter 3)

Diptychs (The Great Intercession)

1. For The Living Spiritual Fathers

Deacon : Barekmor. Let us pray and beseech the Lord our God at this great and solemn and sacred moment, for all the spiritual Fathers, our rulers; who are appointed over us, this day and in this life to shepherd and govern the holy churches of God in the four quarters of the earth; our holy and reverend and blessed Patriarchs, our Father Mar Ignatius, and our Father Mar Baselios, and our Bishop (N), who are being upheld by God; along with all the other orthodox Bishops and spiritual Fathers, truly faithful; Let us beseech the Lord.

People : Kyrielaison.

Priest : (Prays silently and then loudly).

People : Amen.

2. For The Living Faithful Brethren

Deacon : Barekmor. Again we call to remembrance, O Lord, all our brethren, the faithful and true Christians, who have bidden us and earnestly requested us, humble and feeble though we be, to remember them on this occasion and at this time. We pray Thee, Lord God Almighty, on behalf of all those who are fallen in all kinds of hard trials and taken refuge in Thee, that they may soon be delivered and visited by Thee; and on behalf of this congregation preserved by God, and for the unity and prosperity of all her faithful members, that they may continue in virtue: Let us beseech the Lord.

People : Kyrielaison.

Priest : (*Prays silently and then loudly*).

People : Amen.

3. For The Living Faithful Secular Rulers

Deacon : Barekmor. Again we remember all the faithful and truly Christian rulers, who have established and confirmed in the true faith, the churches and the monasteries of God in the four quarters of the earth. Let us beseech the Lord for the whole Christian community, the clergy and the faithful people, that they may continue in virtue.

People : Kyrielaison.

Priest : (*Prays silently and then loudly*).

People : Amen.

4. For The Mother Of God And The Saints

Deacon : Barekmor. Again we commemorate her, who is worthy of being called blessed, and extolled of all the generations of the earth, glorious and blessed, ever virgin and blissful, Mary the Mother of God. Along with her let us remember also the Prophets and the Apostles; the Preachers and the Evangelists; the Martyrs and the Confessors; the blessed St. John the Baptist, the forerunner of his master; and the illustrious St. Stephen, chief of the Deacons, and the first of the martyrs; the exalted St. Peter and St. Paul, chief among the Apostles; and our father St. Thomas, the Apostle of India. Let us remember at the same time, the whole company of the saints, both men and women. May their prayers be to us a refuge. Let us beseech the Lord.

People : Kyrielaison.

Priest : (*Prays silently and then loudly*).

People : Amen.

5. For The Departed Spiritual Fathers And Doctors Of The Church

Deacon : Barekmor. Again we remember those, who have before us fallen asleep in holiness and taken repose in the abode of the saints, and who maintained and delivered and entrusted to us the one apostolic and uncorrupt faith. We also acknowledge those three synods, sacred, holy and ecumenical; namely that in Nicea, that in Constantinople, and that in Ephesus; and our illustrious and divine holy Fathers and Doctors, who participated in them; the venerable St. James, the first Archbishop of Jerusalem, apostle and martyr; and Ignasius, Clememt, Dionysius, Athanasius, Julius, Baselius, Gregorius, Dioscorus, Timothius, Philoxenos, Antimus, and Ivanius; and mentionable especially by name, St. Cyril, that exalted and veritable tower of knowledge, who expounded the doctrine of the incarnation of God the Word, our Lord Jesus Christ, declaring and showing clearly that He became incarnate. We remember also our Patriarch St. Severus, the crown of the Syrians, the eloquent mouth, the pillar and the doctor of the Holy Church of God as a whole; the meadow abounding in blossom, who preached all the time that Mary was undoubtedly the God-bearer; and our venerable and holy Father Mor Jacob Baradaeus, the upholder of the Orthodox faith; and Mor Ephrem and Mor Jacob and Mor Isaac and Mor Baleus and Mor Bar Soumas, the chief among mourners; and Mor Simeon the Stylite, and Mor Abhai the elect one; and the saints of Malankara Mar Gregorios of Parumala, Mar Baselios and Mar Dionisius; and those before them, and with them, and after them, who have kept and handed down and entrusted to us the one genuine and undefiled faith. May their prayers be a strong-hold to us. Let us beseech the Lord.

(Or)

Barekmor. Again we remember those, who have before us fallen asleep in holiness and taken repose in the abode of the saints, and who maintained and delivered and entrusted to us the one apostolic and uncorrupt faith. We also acknowledge those three synods, sacred, holy and ecumenical; namely that in Nicea, that in Constantinople, and that in Ephesus; and our illustrious and divine holy Fathers and Doctors, who participated in them; and those before them, and with them, and after them, who have kept and handed down and entrusted to us the one genuine and undefiled faith. May their prayers be a strong-hold to us. Let us beseech the Lord.

People : Kyrielaison.

Priest : (Prays silently and then loudly).

People : Amen.

6. For All The Faithful Departed

Deacon : Barekmor. Again we remeber all the faithful departed ones, who have passed away in love and in the true faith, from this holy sanctuary, and from this church, and from this place, and from all places and regions; those who before us have fallen asleep, and are at rest, and have attained to Thee, O God the Father, the Lord of both the spirits and of all the flesh. Let us pray and beseech Christ, our God, who has received to Himself their spirits and their souls, that He may according to His abundant mercies, account them worthy of the remission of debts, and the forgiveness of sins, and make both us and them, to attain to His heavenly kingdom. Let us cry aloud and say three times - "Kyrielaison".

People : Kyrielaison, Kyrielaison, Kyrielaison. (See Page 27 or 48 for Music).

Priest : (*Prays silently and then loudly*).

People : Comfort us O God, / and grant remission and forgiveness for all offences, /which both we and they have committed against Thee, willingly and unwillingly, / knowingly and unknowingly.

Priest : (*Prays silently and then loudly*).

People : Amen. As it was / and is, / and shall be, / from generation to generation, / for all generations, / and for ever and ever. / Amen.

Priest : *Peace be to you all.*

People : And to Thy Spirit.

F F C7 F

And to Thy Spi - - - rit. rit.

SECOND BENEDICTION

Priest : *May the grace for ever and ever.*

(*The Chancel is veiled*).

(Fraction)

(*While the Priest is performing the Fraction, Consignation and Commixture, the choir sings the following Catholic Hymn or some other Hymn suitable for the occasion*).

Catholic Hymn - "Anpudayone Nin Vathil"

Adagio

(1st Tune)

Traditional Syriac Tune.
Harmony : Fr. M.P.G.

The musical score consists of three staves of music in common time, key signature of one sharp (F#), and treble, bass, and alto clefs. The lyrics are written below the notes. The first staff starts with Em, B, Em. The second staff starts with G, Am, G. The third staff starts with Em, B, C. The lyrics include:

1. Hearken gracious Lord we pray,
Knocking at
Thy door we say,
Do not Thou deny our
pleas, Nee-dy are Thy de-vo-tees.

2. When chastizing us, O God,
Spare us from Thy wrathful rod,
Open to us mercy's door,
Kindly hear as we implore.

3. Hearken as we call to Thee,
In ourselves so frail are we,
Hear our pray'r, for good art Thou,
Grant our needs, though great e'now.

4. Mercy grant, Lord, mercy grant,
Thine abundant mercy grant,
Count not Thou our evil deeds,
Kind one, who doth know our needs.

Catholic Hymn - "Anpudayone Nin Vathil"

(2nd Tune)

Traditional Tune.

Harmony : Fr. M.P.G.

Moderato

F C F C Fm C F

1. Hear ken - gra-cious Lord we - pray, Ha - lle - lui, Ha - - lle - lui - ah.

F C Dm C F C7 F

Knocking al Thy door we - say, Ky - - ri - e - lai - - - son .

C F C F C F Dm C F C7 F

Ha - lle - lui, Ha - - lle - lui - ah, Ba - rek - mor, Ky - ri - - - e - lai - son

F7 B♭ F B♭ GmC7 C F C7 F

Ha - lle - lui, Ha - - lle - lui - ah, - Ky - ri - e - lai - - son.

2. Do not Thou deny our pleas,Hallelui ...
Needy are Thy devotees,Kyrielaison ...

6. Hear our pray'r, for good art Thou,Hallelui ...
Grant our needs, though great e'now.Kyrie ...

3. When chastizing us, O God,Hallelui ...
Spare us from Thy wrathful rod,Kyrie ...

7. Mercy grant, Lord, mercy grant,Hallelui ...
Thine abundant mercy grant,Kyrielaison ...

4. Open to us mercy's door,Hallelui ...
Kindly hear as we implore.Kyrielaison ...

8. Count not Thou our evil deeds,Hallelui ...
Kind one, who doth know our needs.Kyrie ...

5. Hearken as we call to Thee,Hallelui ...
In ourselves so frail are we,Kyrielaison ...

Litany (A general supplication)

(When the Priest has finished the commixture, the Deacon shall say one or more of the following litanies, as required).

Deacon : Let us beseech the Lord.

People : Kyrielaison.

Deacon : Barekmor. My brethren, always let us pray to the Lord, that by His mercy we be accounted worthy of the angel of peace and concord, mercy and compassion.

People : Grant us O Lord, by Thy mercy.

Deacon : That there be peace to the churches; and welfare to the monasteries; and Godly preservation to their priests; and prosperous times to their members; my brethren, always, let us beseech the Lord.

People : Grant us peace O Lord, by Thy mercy.

Deacon : That we may be true Christians, who please God by good deeds, and by virtuous and pure lives; my brethren, always let us beseech the Lord.

People : Enable us O Lord, by Thy grace.

Deacon : That we and our departed ones, and our community as a whole be saved from unquenchable fire, and undying worms; from hard treatments, and bitter wailing; and from unending gnashing of teeth; My brethren, always let us beseech the Lord.

People : Save us O Lord, by Thy cross.

Deacon : That we may be delivered from that bitter and fatal voice, that utters to those on the left, "Depart from me, You accursed, and inherit the fire that consumes the wicked, and them that do iniquity." My brethren, always let us beseech the Lord.

People : Save us O Lord, by Thy cross.

Deacon : That we may deserve to hear that gladdening voice that says to those on the right, "Come and enter, blessed of my Father, and inherit the kingdom prepared for you, from before the foundation of the world; my brethren, always let us beseech the Lord."

People : Enable us O Lord, by Thy grace.

Deacon : Grant O Lord, our master, by Thy mercy and compassion, and bestow O Lord, by Thy grace and abundant mercy:
Complete healing to the sick; comfort to the afflicted; liberation to the bound; return to those who are afar; and Godly preservation to those that are near.
Concord and love to those that are at strife; re-assembling to the

dispersed; discovery to the lost; consolation to the wailing; composure to the oppressed; satisfaction to those in privation; encouragement and assistance to the widows; sustenance and sufficiency to the poor; complete forgiveness to sinners; high exaltation to the priesthood, and respectability to the deacons. May Thy peace O Lord, reign in the kingdoms of the earth; and there be cessation of wars; repose to the dead; and to us forgiveness of debts and sins.

People : Grant us O Lord, by Thy grace.

Deacon : My brethren, let us continuously beseech the Lord, that there may be good remembrance to the Saint Mary, Mother of God and to all the Saints and to the faithful departed.

People : May their prayers be to us a stronghold. Amen.

Deacon : Abundant mercy and compassion from Christ, our God, we have asked, and we continue to supplicate Him for our sake; and for our leaders and teachers; our departed ones and for one another. Let us give thanks to God the Father, the Lord of all things, and worship His only begotten Son, and glorify His living Holy Spirit; and committing our lives into the hands of the all compassionate Lord, let us pray for mercy.

People : O Good One, be compassionate to us, and have mercy upon us.

(Chapter 4)

(The Chancel is unveiled)

Lord's Prayer

Priest : (*Prayers aloud, at the end of which he says.*)
Our Father who art in heaven

People : Hallowed be Thy name; /Thy kingdom come; /Thy will be done on earth, /as it is in heaven. /Give us this day our daily bread; /and forgive us our debts and sins, /as we also have forgiven our debtors./ Lead us not into temptation /but deliver us from the evil one. /For thine is the kingdom, /the power and the glory, /for ever and ever. / Amen.

Priest : (*Prayer aloud).*

People : Amen.

Priest : *Peace be to you all.*

People : And to Thy Spirit.

Deacon : Before receiving these holy mysteries that are offered, let us again bow our heads before the merciful Lord.

People : We bow our heads before Thee, /our Lord and our God.

Priest : (*Prayer aloud*).

People : Amen.

Priest : *Peace be to you all.*

People : And to Thy Spirit.

THIRD BENEDICTION

Priest : *The grace and mercy of the Holy Trinity*

People : Amen.

Elevation Of The Holy Mysteries

(*Incense is placed*)

Deacon : Barekmor. Let us look on with awe and trembling.

People : Lord be compassionate to us, /and have mercy upon us.

Priest : (*Lifts up and celebrates the Paten saying*)
Holy Mysteries for the Holy And Undefined.

People : None is holy, /save the One Holy Father, /the One Holy Son, /the One Holy Spirit, /Amen.

Priest : (*Sets the Paten down, and lifting up the Chalice celebrates it saying*)
Glory be to the Father....

People : And to the Son, And to the living Holy Spirit, One God for ever and ever. Amen.

Priest : *With us is the One Holy Father fashioned the world.*

People : Amen.

Priest : *With us is the One Holy Son redeemed it.*

People : Amen.

Priest : With us is the one living Holy Spirit ages of ages.

People : Amen.

(The Priest descends from the altar step and performs the offices of the Blessed Virgin Mary and the Saints, and the commemoration of the departed clergy and the faithful)

Communion Of Saints

In oblations - "Deiva Suthanmar"

Moderato

Traditional Syriac Tune.
Harmony : Fr. M.P.G.

Fm E♭ Fm Cm Fm Fm E♭ Fm Cm Fm

In ob - la - tions and in - pray'rs, Mention we our blest fore - bears.
Chrisl's a - tonement be their stay, In God's realm of endless - day;

Cm B♭m E♭ D♭ E♭ Fm E♭ Fm Fm Cm Fm

Taught they us the - truth to see, Child - ren - - of - our - God to be.
With the - righteous - and the just, Prai - sing - God - in -

Fm Cm Fm Fm Cm Fm B♭m Fm Cm Fm

perfect trust, Mo ri - - yo Ra he me - - lai - nu - A da - - rain.

(The following Ekbo and Kolo can be used instead of the Kukkilion added in Page 87)

Ekbo - By Thy cross

Moderato

Traditional Syriac Tune.
Harmony : Fr. M.P.G.

Fm B[♭]mFm C D[♭] Fm Fm C Fm D[♭] C Fm

1. By Thy cross O Je sus - Lord. By Thy Mo - ther's - pray - ing word

B[♭]m Fm E[♭] Fm Cm B[♭]m C Cm B[♭]mFm C Fm C Fm C Fm

Take from us and from- our- path pu - nishments and rods -- of -- wrath.

2. Thou whose praise the Church doth sing.
Intercession for us bring,
Unto Him, Thine only Son,
That He may not mercy shun.
3. O St.Thomas, as in heav'n
Keep us here Thy memory;
Hear us as we honour thee,
Thy entreaties be our aid.
4. Plead for us , ye Holy Saints,
Pray to Him whose will ye did,
That from anger we be spared -
That from scourges we be hid.
5. Crowns are plaited, closely placed,
On the holy altar there;
Crowns will thus be set on heads
Of those priests who've served Thee well.
6. They who served and died in hope.
Trusting in Thy mercy, Lord;
May Thy living voice them raise
From their graves to paradise.
7. May departed ones receive -
Who confessed the Trinity -
What was promised to the thief -
Paradise with Thee O Lord.

Kolo - Mary's memory "Mariyamin Smaranam"

Moderato

Traditional Syriac Tune.

Harmony : Fr. M.P.G.

Fm C7 Fm C D♭ Fm B♭m C

1. Ma - ry's me - mo - - ry, Ble - ssing for us - - be,

D♭ Fm B♭m C Fm C Fm C Fm

May- her pray'r for - us be a for-tress thus.

2. Fragrance sweet of smell
Through the air doth swell -
For Virgin Mary,
God's Mother holy.

3. Bliss to the prophets,
And the apostles,
And to the martyrs
At resurrection.

4. Those martyrs who longed,
For seeing the Christ,
By their death took wings,
And fluttered to heights.

Communion Of The Holy Mysteries

(The following hymns can be sung during communion)

Full redemption - "Massiha Rajavam Nadhan"

Moderato

Harmony : Fr. M.P.G.

Chorus:

F F F C F B^b Dm Gm Gm Dm C F C F

1. Full re - demp - tion hast - Thou - - made, - - - Christ our Lord - and

B^b C F F F F F7 B^b F Gm Gm

God and King. - - - - Pardon may we all re - - - cieve, - - -

B^b C Dm C B^b Gm6 Dm C C7 F F F C F

By the stead - fast - faith we bring, - - - Halle - lui - - - Ha - - - lle - -

B^b Dm Gm Gm Dm C F C F B^b C F F

- lui - - - ah. - - - - Halle - lui - - - Ha - - - lui - ah. - - -

2. Say we all with voice as one,
Thou didst save us by Thy cross;
Blessed Saviour, thanks to Thee,
Ours the mercy, Thine the praise.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
3. Holy,Holy,Holy Thou,
Awe-inspiring Lord high placed,
Who exalteth feasts for us-
Thy Mother's,Saints' and deceased.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
4. Hosts celestial stand around,
With us in this Holy place.
Laud the Body and the Blood,
Of the Son, the God of grace.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
5. Come, approach in awe, receive,
Come in faith, communicate;
Here absolve your debts and sins,
Here immortal life await.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
6. At Thine altar Lord, regard,
Our departed parents, kin;
May they stand at Thy right hand,
When Thou judgest ev'ry sin.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
7. Glory be to God on high,
To His mother honour be.
To the martyrs crowns of praise,
Grace and mercy to the dead.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.

Lord, give good remembrance - "Undakatte Nallorma"

(Same tune of the previous hymn can be used)

1. Lord, give good remembrance to
Mary, holy Virgin, pure,
She who bore Thee while a maid-
Help us by her pray'rs for us.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
2. Lord, give good remembrance to
Prophets and Apostles true,
Martyrs, just and righteous ones-
Help us by their pray's for us.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
3. Lord, give good remembrance to
All the holy Fathers, Saints;
To the Doctors, Orthodox-
Help us by their pray's for us.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
4. Lord, give good remembrance to
Great Mar Thoma, glorious saint,
Here on earth and up in heav'n-,
Help us by his pray'rs for us.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
5. Lord, give good remembrance to
Our departed parents, kin;
Write their names when Thou dost reign,
There Thy book of life within.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
6. Lord, give good remembrance to
Aboon Mor Ignasius,
Aboon Mor Baselius,
Help us by their pray'rs for us.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.
7. Glory be to God on high,
To His mother honour be.
To the martyrs crowns of praise,
Grace and mercy to the dead.
Hallelui .. Ha .. Ile .. lui .. ah,
Hallelui .. Ha .. Ileluiah.

Lord our saviour said - "Rakshakan Uracheithan"

Moderato

Traditional Syriac Tune.

Harmony : Fr. M.P.G.

F C6 Dm C F F B^b C Gm C

Lord our sa - - viour said, - - - "I shall dwell in - them,

C F C6 Dm C F F B^b C C7 F

Those who re - - ceive in, - - - my bo - dy and blood".

- | | | |
|---|---|--|
| 2. He who receives me,
Made pure in my faith,
Observing commands,
Is always my friend. | 5. We get redemption,
By Thy holy flesh,
We shall attain the,
Eternal life sure. | 8. As Thy blood and flesh,
Given as surety,
We may be left off,
Out of Thy judgement. |
| 3. My body as food,
And my blood as drink,
He who receives them,
I abide in him. | 6. As we have received,
Thy body and blood,
We shall not suffer,
On last judgement days. | 9. We worship you Lord,
Who has given us life,
By embedding them,
Inside our body. |
| 4. Thy holy body,
And Thy sacred blood,
Which give salvation,
Saviour award me. | 7. Because we received,
Thy body and blood,
We shall not suffer,
Judgement and torment. | 10. Preserver of truth,
Just and righteous judge,
Redeem our sins and,
Keep off from judgement. |

(When the communion is over the Deacon says)

Deacon : Cry we aloud and say;

People : Praised and adored, /are the Father, /Son and Holy Ghost; /To Him be praise, /from the beginning, /for generations and generations; / Hallelujah.

Procession Of The Holy Mysteries

Priest : (*Prayer*).

People : Amen.

Priest : (*Prayer*).

People : Amen.

Priest : (*Prayer*).

People : Amen.

Lord have mercy - "Nadha Krupa Cheitheedaname"

Adagio

(1st Tune)

Traditional Syriac Tune.

Harmony : Fr. M.P.G.

Musical score for the first tune of "Lord have mercy". The score consists of two staves: a treble staff and a bass staff. The key signature is C minor (two flats). The tempo is Adagio. The melody is simple, featuring mostly quarter notes and eighth notes. The lyrics are written below the notes. The chords indicated above the treble staff are Fm, B♭m, Fm, B♭m, Fm, Fm, and D♭.

Lord,- have mer - cy up - on - us, --- Lord - be kind - and

Continuation of the musical score for "Lord have mercy". The score consists of two staves: a treble staff and a bass staff. The key signature changes to B♭ major (one flat). The melody continues with quarter notes and eighth notes. The lyrics are: have - mer - cy, An -- swer Lord - and have - mer -- cy;. The chords indicated above the treble staff are B♭m, Fm, Fm, D♭, B♭m, and Fm.

Final section of the musical score for "Lord have mercy". The score consists of two staves: a treble staff and a bass staff. The key signature changes to F major (no sharps or flats). The melody concludes with a final cadence. The lyrics are: Praise to Thee on us be - grace. Ha - - lle - - - lu - - - - iah. The chords indicated above the treble staff are B♭m, Fm, D♭, B♭m, Fm, D♭, B♭m6, Fm, C7, and Fm.

Lord have mercy - "Nadha Krupa Cheitheedaname"

Moderato

(2nd Tune)

Traditional Tune.
Harmony : Fr. M.P.G.

Priest : (Prayer).

People : The universe shall kneel down / and worship Thee / and every tongue shall praise Thy name. / For Thou art the quickener of the dead, / and the sincere hope of those in the graves. / Lord God, / we praise Thee all the more; / We praise Thee and thank Thee / for Thy grace towards us.

All the world adoreth - "Bhuvake Namikkum"

(Same tune of the previous hymn can be used)

All the world adoreth Thee,
Ev'ry tongue Thy name extol,
To the dead Thou givest life,
Hope for those the grave enfolds. Halleluiah

(Chapter 5)
Thanksgiving

Priest : (Prayer).

People : Amen.

Priest : Peace be to you all.

People : And to Thy Spirit.

Deacon : After having received these holy mysteries, which have been administered, let us bow our heads before our merciful Lord.

People : We bow our heads before Thee, / our Lord and our God.

Priest : (Prayer).

People : Amen.

Deacon : Barekmor.

Priest : (Hoothoma).

May this offered - "Kaazhcha Ithil"

Moderato

Traditional Tune.

Harmony : Fr. M.P.G.

The musical notation consists of two staves. The top staff is for the treble clef and the bottom staff is for the bass clef. The key signature is C major with one flat (F#). The time signature is common time. The melody is primarily in eighth notes. Chords indicated above the staff include Fm, C, Fm, C, Fm, B♭m, Fm, Fm, C7, and Fm. The lyrics are: "May this offered Eu - cha - rist, By the priest a - pplease Thee Lord."

The musical notation consists of two staves. The top staff is for the treble clef and the bottom staff is for the bass clef. The key signature changes to D major (no sharps or flats). The time signature is common time. The melody continues in eighth notes. Chords indicated above the staff include Fm, C, D♭, Fm, B♭m, Fm, Fm, C7, and Fm. The lyrics are: "May it - gladden an - - gels high, Our de - par - ted ones ab-solve."

The Dismissal

Priest : Depart in peace

People : Amen.

Priest : Those who are distant and those who are near.

People : Amen.

Priest : And I a frail and sinful servant

People : Amen. May the Lord accept your oblation /and help us by your prayers.

Post Communion

(The Chancel is veiled)

(The celebrant consumes the sacred elements left over)

High priests and priests - "Melpattakkarr Pattakkarodu"

Moderato

A Dm A Gm A Dm A Gm Asus4 Dm A Gm Asus4 Dm A Gm



1. High priests and priests and deacons too; the Lord did - - - set,
Priests offer earth - ly fruits, their mas - ters sym bols - - - true,



High priests and priests and deacons too; the Lord did - - -
Priests offer earth - ly fruits, their mas - - ters sym bols - - -

Dm F Dm Gm F C#dim Dm Gm Dm A7 Dm Asus4 Dm



And they His Church adorn with Ha - lle - lui - ah - - song.
And call the Ho - ly Ghost with faith to come - to - - - them.



set, And they His Church adorn with Ha - lle - lui - ah - - song.
true, And call the Ho - ly Ghost with faith to come - to - - - them.

2. As them He chose without compulsion now He comes,
And dwelling in the bread He makes it Body true,
And brooding in the mingled cup He makes it Blood.
Let us, the faithful cry aloud-Halleluiah.
3. The One on whom fiery angels trembling gaze,
That One as Bread and Wine upon the altar see;
As angels clad in lightning are enflamed by Him,
So those who eat them have their faces made as bright.
4. The secrets of the Son are for the angels fire;
So witnesseth Isaiah too who them perceived;
Those mysteries within God's bosom deep concealed,
For Adam's sons dispensed upon the table, see!
5. Alike the cherub's chariot see the altar set,
Celestial pow'r gather round it filled with awe great.
The body of the Son upon the altar see,
Where Adam's children raise Him on their hands in state.
6. Here clad as one in silk the priest doth stand to serve;
For those in need He bringeth forth dispersing gems.
Celestials if perchance be moved to jealousy;
Those cherubim could envy well the sons of men.
7. Behold, where Zion fixed the cross to crucify,
There grew the erst-while tree that firmly held the Ram;
Behold, where nails affixed the hands of Christ the Son,
There once was Isaac freed from bonds of sacrifice.
8. O priest, who beareth mysteries come thou in peace,
Disbursing life to all, the bounty of thy hand.
O priest, we hail thee, bearing holy incense sweet,
Incensing forth its smoke, perfuming all the world.
9. O priest, come thou in peace by Holy Ghost sustained,
Who bearest in thy tongue the keys of heav'n's house.
O priest, we hail thee, thou whose binding here on earth,
Is bound by God in heav'n's height-Halleluiah.
10. O priest, come thou in peace, whose loosing here below,
Is loosed by heaven's Lord on high-Kyrielaison.
To God be praise and grace to you and pardon mine.
And to St. James that doctor, good remembrance be.
11. O son of God who sinners saved by sacrifice,
Thy off'ring shall my passions quell my pains disspell.
O good one, Thou whose side was rent on Calvary,
Quench Thou my thirst by blood and water shed from Thee.

(When the priest cleans the holy vessels)

Clear, O Lord - "Ente Kadangalashesham"

Moderato

Traditional Syriac Tune.
Harmony : Fr. M.P.G.

Fm Fm C Fm C Fm C Fm Fm B^bm C

1. Clear, O Lord, my ev' - ry debt, By Thy mer cy's sponge I - pray;

C Fm E^b Fm C Fm C D^b C Fm C Fm

All the sins I did to Thee, By Thy kindness me ab - solve.

2. Christ, life - giving king who art
Since, I served Thy sacraments,
Make me equal with the just
And the righteous who Thee love.
3. May I serve Thee ever, Lord,
In the heav'nly kingdom blest;
There for ever, serving Thee,
Now and always, evermore.
4. Endless praise unto the Lord,
Grace to you upon that day;
Mercy from the righteous judge
Be to sinful, humble me.
5. Mercy show, Lord, mercy show,
Show me mercy who am dull -
For this priest and deacon too
Who've raised this Qurban to Thee.

Appendix 1 : Additional Tunes

By Thy light - "Veluvu Niranjoreesha"

(3rd Tune)

Moderato

Harmony : Fr. M.P.G.

C G C Dm G C F C C F

By Thy light we see the light, Je - - sus, full of

G C G C F G Em Dm7 G G7

light; Thou, true light, dost give the light; to Th - - - - y

C F G F G Dm G Dm G F

crea - - tures all. Lighten us with Thy bright light,

C F C G7 Am Dm Dm7 G G7 C

Thou the fa - - - thers li - - ght di - - - vine.

Those Apostles - "Bhuvilashesham"

(3rd Tune)

Moderato

Harmony : Fr. M.P.G.

F C C F B^b F Dm
 Those - A - - pos - - tles, - - - chosen, sent by God, they went to

C F C F F C C F
 e - - - v'ry - place. - - - Through all - the - world, - - Gentiles heard from

B^b F Dm C F C F F C7 F B^b F C
 them the news, the Go - - spel - grace. - - They proclaimed the kingdom,

Gm Am B^b F C7 Dm Am F C F C F F
 Heavens rule of freedom, for the - faith - - ful - bliss. - - -



Come the time of prayer - "Yachickendum Samayamitha"

(3rd Tune)

Moderato

Traditional Syriac tune.
Harmony : Fr. M.P.G.

F Am C F C F C Gm Dm Am F

1. Come the - time of pray'r is here, -- Come for par - - don,

C C7 F B^b B^b Am F Dm

have no fear. -- 'Tis the time to ask - a - - new, --

C F F B^b C F F

'Tis the - time for mer - - cy - too. --

2. See the holy priest ascend,
Mounting stairs which heav'nward tend,
There the pure Qurban to raise,
For whoe'er communicates.

3. Mercy here is full and free,
Come, beloved, come and see,
Give the kiss of peace divine,
Hearts sincere in love combine.

4. Let us now be reconciled,
To each heav'nly Father's child,
So, before God's throne of grace,
Find compassion on His face.

5. Lord, have mercy on us now,
Grant forgiveness as we bow,
Answer, Lord, our earnest plea;
Good art Thou - though frail we be.

Catholic Hymn - "Anpudayone Nin Vathil"

(3rd Tune)

Music : P.G.Abraham

Harmony : Fr. M.P.G.

Moderato

Fm C Fm D♭ C D♭ C

Hear - - - ken

C Fm B♭m6 Fm B♭m6 Fm C Fm Fm

Knock - ing at Thy door - we say, Do not

B♭m Fm E♭ D♭ C Fm E♭ B♭m Fm

Thou de - - ny our - pleas, - - Nee - - dy are Thy

B♭m6 Fm C Fm

de - - - vo - - tees.

Catholic Hymn - "Anpudayone Nin Vathil"

Moderato

(4th Tune)

Harmony : Fr. M.P.G.

The musical score consists of three staves of music:

- Top Staff:** Treble clef, 3/4 time. Chords: F, Faug, B♭, Dm6, C, F, C, F, Gm, Am. Lyrics: Hear -- ken gra -- cious Lord we - pray, Knock - ing at Thy
- Middle Staff:** Bass clef, 3/4 time. Chords: B♭, C7, F, F, B♭, F, B♭, F, C♯dim, Dm. Lyrics: door we say, Do not Thou de - ny -- our - pleas, --
- Bottom Staff:** Bass clef, 3/4 time. Chords: A, Dm, C, F, B♭, Am, C7, F. Lyrics: Nee - - dy are Thy de - - vo - tees.

Appendix 2 : Morning Prayer (Transliteration)

"Nishayil Ninne"

Fm C B[♭]m C E[♭] A[♭] B[♭]m6
 1.Nish - ta - yil ni - - - - - nne pe - - tla Pa - va - na kan - ya - ka -

 Fm B[♭]m6 C B[♭]m C7 B[♭]m
 - yo - do - - ppam Naa - dha De - - - va Nal - ku - ka yo - gya - tha

 Fm B[♭]m C
 Nin sthu-thi paa - - - dan.

- | | |
|--|--|
| 2. Munnam ninnaaghamanam
Cholliya nal nibiyarodoppam
Naadha Deva nalkuka yogyatha
Nin sthuthi paadan. | 5. Oujjwala deepameduthora-
Nchariveriya naarikaloppam
Naadha Deva nalkuka yogyatha
Nin sthuthi paadan. |
| 3. Dendana peedakaletta
Sahada maudhyanarumoppam
Naadha Deva nalkuka yogyatha
Nin sthithi paadan. | 6. Vishwaasathaal parudeesa
Neeyaruliya moshtavoppam
Naadha Deva nalkuka yogyatha
Nin sthithi paadan. |
| 4. Mahithan Mar Baselios
Gregorios ivaroppam
Naadha Deva nalkuka yogyatha
Nin sthuthi paadan. | 7. Anavaratha sthuthi thalpararaam
Ambara doothanmaaroppam
Naadha Deva nalkuka yogyatha
Nin sthuthi paadan. |

Ekbo - "Nin Jananee"

The musical score consists of four staves of music. The first staff starts with Fm, followed by C, B♭m, C, Fm, and C. The lyrics are: Nin Ja - na - - nee -, Ma - ri - - yam, Sna - pa - ka - - naam -. The second staff starts with B♭m, followed by C, C, C, B♭m, and C7. The lyrics are: Yoo - ha - - non, E - nni - va - - rar - dhi - - ckum, Ni - nno - du. The third staff starts with B♭m, followed by Fm, Fm, C, B♭m, and C. The lyrics are: njan - gal - - kkai, Kru-pa chei - thee - - - de - - na - - me. The fourth staff starts with Fm, C, C, C, B♭m, and C. The lyrics are: Staumen, Ka - los, Ky - ri - e - - - lai - - - son.

Pethgomo

Deacon :

The musical score consists of two staves of music. The first staff starts with C, followed by C, Fm, Fm, C, C, and Fm. The lyrics are: Kru - pa, che - yya - na - - - me - - - - - Naa - - - dha kru - pa. The second staff starts with B♭m, followed by Fm, and C. The lyrics are: che - yya - na - - - me.

Kolo - "Devadheesha"

People :

1. De - - - - va - dhee - - sha Naa - dha - thi - ru mun - - - pil

Njan-ga - la - - na - cho - - ree pa - ri - ma - la dhoo-pa - - thal pa -

- pam Nee - kka-na - - me pi - zha po - kka - na - - me Slee-ba -

- yal ra - - - kshi - cha - va - nam Jee - va su - - tha - ka - ru - - na di - va -

- se Nin - va - la - - mai - - njan - ga - le nir - tha - na - - me.

Fine.
[Last time to Coda.]

Ba - re - k' - mor.

Priest :

Fm Fm C Fm B♭m D♭ B♭m6 Fm C Fm

Su - bha - ho La - bo La - b' - ro Val - Ru - - ho - Ka - dee - sho.

People :

D.C. al Fine.

Fm Fm C Fm B♭m D♭ B♭m6 Fm C Fm

Me - n' o - - lam Va - da mo - l' o - lam - ol - - - meen A - meen.

2. Nayanagocharmmam

Uyarathil ninnum
Nin mahaatmyathe
Thazhthi swahithathaal naranaayi
Durbalaaram aadamyarude
Aadhi vyadhikale theerthon
Thathajane swayamul bhootha
Sthuthi naadha thava maanam dhanyam.

3. Seenayi giri nin

Savidhe vira poondu
Naadha Devesha
Ghiri varidhi tharanam ninne -
Kannyakayam Mariyamenthi
Vezhcha pedaathaval garbhiniyai,
Vachanatheetham prasavichu
Thal smruthiy - vishruthamaakkname.

4. Kannyaka Mariyaame!

Shlomo ninnodu chon -
Athiyunnatha doothan,
"Nee perum rajeshwarane -
Prasavicheedum vezhchavina"
Srishtikal than prabhayam raviye
Vazhvezhumamme Kanyakayayi
Prasavichol, nee saubhagyavathi.

5. Unnatha rajyamathum,

Shashwatha jeevithavum,
Nirmalaraarjjickum,
Sathama mashiha bhakthanmar
Arhickunna maha bhagym
Jada nethram darshickukayo
Sravanam kelkkukayo hrudayam
Therukayo cheithittilethum.

6. Sahade rothunnu

"Supriya shudha suthan
Swake rajje njangalk
Ekeedum mudi shaashwathavum
Prati dhanam samrakkshi thavum
Eri thee vaal mardithar njangal
Kaashwasam mashiha yishtar
Karuliyathaam parudeesha yilekum.

7. Maanavane mashiha

Sathatham thava karuna
Vaathilil muttunnen
Dhanika nin nidhi nilayatheenne
Kaname krupayum vazhvum
Nee en gathi thunacheyyuka nin
Saakshiye lejjithana kkaruthe
Sharanavumen ashrayavum neeye.

8. Raajyathin vaathil

Cheriyyathu ma maargham
Veethi kuranjathu mana
Vazhi gamanam kaamkshi ponn
Athyul saaha mavashyam thaan
Alasatha lesham badhichal
Asubha vazhicku vasham vadanaayi
Swalmathe - swayame nihanikkum.

9. Mashiayude rushma -

Mamodeesayaal
Sam prapicho raai
Thrappavana thanu bhakshichum,
Punnya ninam paanam cheithor,
Poozhiyil ninnum thanmoolam
Prana noderi dthooli kudan -
Jathi thejo vasthram chartheedum.

Coda.

Fm Fm C Fm B♭m D♭ B♭m6 Fm C Fm

Mo - ri - - yo Ra - - he me - - lai - - nu - A - da - - rain.

Deacon :

Pethgomo

Fm D♭ B♭m C Fm

Ri - ju - ma - thi - - kal kki - ru - - lil dyu - thi - - yu - la - va - - - yee

People :

Kolo - "Dyuthiyudayam"

Fm B♭m E♭ C7 Fm C B♭m6

Dyu thi - yu da - - yam chei - then - kar - tha - - ve - Koo - ri - rul

E♭ C7 Fm C Fm C Fm E♭ Fm C

Neengum - bol ni - - nne Kooppu - - nnu - ga - ga - nam dha - ra - ye -

Fm Fm E♭ A♭ D♭ C Fm Fm C

- nnee Dru-tha-mun - da - yo - ru so - da - ri - mar Nee-rin mee-the -

Fm C Fm A♭ D♭ B♭m C Fm

va - ni - da - - mo - - - - nna - pa - ram nee - ri - - - nna - dhaa - ram

Fm C7 Fm C Fm C B♭m6

Ni - mi - sha - mu - - yar - no - ru ma - na - va - ra - - yaam - o - - ya - -

E♭ C7 Fm C Fm C D♭ B♭m Fm C Fm

ra - ya - tha - mai - ma - dhye - Stu-thyaam sri - shli - vi - - dha - nam - thay

C Fm

Ba - re - k' - mor.

Priest : Fm Fm C Fm B♭m D♭ B♭m6 Fm C Fm

Su-bha-ho La-bo La-b'-ro Val-Ru--ho- Ka-dee-sho.
D.C. al Fine.

People : Fm Fm C Fm B♭m D♭ B♭m6 Fm C Fm

Me-n'o--lam Va-da mo-l' o-lam- ol---meen A-meen.

2. Nirmmalama mudare nirmala mayi
Vannu vasichoru nirmalanaam
Atmajane preshippicha vanam
Nirmala thaathan samsthuthyan
Than sammyam naam poontiduvan
Nammude sammyamavan poontu
Namme than pithru suthraakki
Paavana rooha yodu cherppan
Manava roopam swayamettan.
3. Prarthippan deivathin munpil
Mariyam ninneedunnera -
Thagni jwala vruthanam doothan
Savidhe chennura cheithevam
Raja thanoojan mevumatham
Manimandirame shlomo thay,
Ninnilamarnneedum dthanavan
Kshamam janatha-ckaattiduvaan
Ninnagha-thithwam mayichaan.
4. Bhagya nidhee Mariyame Deiva
Praanatma-jane pettore
Bhagya nidhee vanijana vaasam
Cheithoru bhooshithamam nauke
Ambara shilppiye ettenthi
Vrutha shudthya petto ramale
Nisthulamam mani mandirame
Bhagyam thay ninnil jaatham
Cheithonam naadhan dthannyan.
5. "Njan sathy - prabha" yennudayon tha -
Nnanthe vasi kalodothy,
"Ipprabhayil chernu nadappone -
Irul pidi kooda" mashiha than -
Prabhayil chernnu nadannoram
Shleehanmarkkathi saubhagyam
Kandalum thal smruthiyenghum
Konda-dee-dunnathi ghosham
Thal parthana nammalkkabbhayam.
6. Jeevakaram mruthi kara mennevam
Kandiru saranikal sahadennmar
Nootha-namam jeevitha marjijippam
Durkhada margam kamkshichar
Dushtalmavodu pada vetty
- Jaya moderi parayunnu
"Avashyakkar kkashra yavum
Bhakthan-markka-nugha-miyumam
Karthavin naamam dhannyam".
7. Kshemamodanghezhu nnelluka saakshal
Idaya panditha naayakanel
Keepa pol sabha thannadham
Muttum paulosinu samane!
Nibi nivahathin priya sahajal
Apposthola samoohastha
Eleeya polujjwalane!
Yohanon pol vrutha parane
Ninne varichoru sabha dhannya.
- Alivodu krupa cheyyuka naadha
8. Aahwaanam cheyyum paapikalil
Krupaye vilikkathon deva
Aaddrathayaal kopathin vadivum
Thadanavum neekkeedaname
Anand-ayishwaryanghalezhum
Massabdangale nalkaname
Sleebayude vanrushmayal
Vidhwamsikkuka dushtane nin
Ardrathaye vazhthum njangal.
9. Nin sthuthiyum halleluya yum
Karthava njan niratharuthe
Vidhi neethickayyo cheyyaruthe
Njan pathakiyenn-ariyumnen
Sarva kadanghalum-aranjal
Narakam than enna-vaska-sham
Ninne vilippam kazhivennye
Maunam mruthiyal njan pookum
Neekkuka krupayalen paapam.
10. Ashwasam smruthiyodu mrutha thatha
Bhrathakkal kekeedaname
Nirthaname thavaka poojakare
Parishuddhan marude nirayil
Simhasana samsthitha-nayi nee
Satthamare thirayunneram
Vidhi-nilaye daya kandetthy
Thavaka mahimodaya divase
Nin valamayavar nilkaname.

Kukkilion (Tone 7) - "Ninnaal Sthuthiyodu"

1. Ni - nnaal sthu - thi - yo - du ra - ja - ma - - kal Ha - - - - -

- lle - - - - - lui U Ha - - lle - - - llui - - - - ah nin - va - la - mai -

(3) ra - - - ja bha - mi - ni - - yum.

2. Nayavan panapole thalirthidume

Hallelui U Halleluiah

Valarumavan Lebanon kaarakil pol.

3. Makkalil appan krupa cheivathupole

Hallelui U Halleluiah

Bhakthanmaril Deivam krupacheiyum.

C7 Fm

Ba - re - k' - - mor.

Priest : C Fm C7 Fm C7 D♭ B♭m Fm C Fm

Su- bha- ho La - bo La - b' - ro val Ru - - ho - - Ka - dee - sho.

People :

C Fm C7 B♭m Fm E♭ D♭ B♭m C7 Fm

Me - n' o - - lam Va - - da mo - l' o - lam ol - - - meen A - - meen.

Ekbo - "Sthuthi Deivathinnuyarathil"

B^bm Fm B^bm Fm C7 Fm E^b A^b E^b D^b
 Sthu-thi Dei -- va - thi - - nnu - ya - ra - - - thil - than maa - - tha - vi -

 B^bm Fm C Fm E^b A^b E^b
 - nnu - - - nna - - thi - yum Ma - hi - ma mu - di - sa - ha - - den - mar -

 C B^bm6 Fm C D^b Fm C Fm
 - kkum Mru-tha- ril ka - ru - na - yu - - mun - - - da - - - - ka.

 C7 B^bm Fm C Fm C Fm
 Stau - men Ka - los - Ky - ri - e - - lai - - - - son.

Kolo - "Thaathan Shlomo"

Fm C7 D^b B^bm Fm C Fm
 Thaa - - - than - - - shlo - mo - Ga - b - - - ri - - - - el

 C7 Fm C D^b B^bm Fm Fm
 Moo - - lam - me - lee - - nna - - dha - - - - nya Ma - ri - ya -

D♭ E♭ Cm Fm Fm D♭ E♭

- mi - nu - nal - - ka - pe - - - - ttu Thee poon - dor - va - - yil -

Cm Fm Fm C7 D♭ B♭m Fm C

thin - - - gum Shlo - - - mo - - cho - nnar - Naa - - - dhan - -

Fm C7 D♭ B♭m6 Fm C Fm

(Last time to Coda.)

nin koo - de tha - nnu - da - - yam - ni - - - - - nnil.

C7 Fm

Ba - re - k' - mor.

Priest : C Fm C7 Fm C7 D♭ B♭m Fm C Fm

Su - bha - ho La - bo La - b' - ro val Ru - - ho - Ka - dee - sho.

People : C Fm C7 B♭m Fm E♭ D♭ B♭m C7 Fm

D.C. al Fine.

Me - n' o - - lam Va - - da mo - l' o - lam ol - - - meen A - - meen.

2. Shlomo than nibyanmaarkkum
Shlomo than Sleenmaarkkum
Shlomo shlomo naadhankal
Koorerum sahademarkkum
Shlomo thanmakkal vasickum
Parisudha sabhakkum shlomo.

3. Naam deivasuthanmaravaan
Ayush kaalathil cholli
Thanna thaathare yorkkenam
Nayavanmaar punnyappetto -
Ronni cheku mavar-kkashwaasam
Swarghe puthran deivam.

Coda. C C7 Fm B♭m Fm E♭ D♭ B♭m C7 Fm

Mo - ri - - yo Ra - he me - - lai - nu A - da - - rain.

Bovooso of Mar Jacob - "Mathru Visudha"

1. Ma - - thru vi - su - - - dha smrulhi sam-ban- dham - nal - ku - ka Naa - - dha
 Thal - prar-lha - na - yal pu - nnya mi - var -kkum mrutha- ra - yor - - - kkum.

2. Bhagya vathee Mariyame, nizhalayi moosa paninja
 Pettiyathaal nee chithree-kruthayaayi ghoodarthaathil.
3. Pettikkullil deivikama-yore dukal pole-
 Nyastham ninnil sathyam, Mariyam jeevana poopam.
4. Mrutharaayi modaal shantha, mevunnore bhagyam
 Acharam polavaril ghuptham, nandana ghatram.
5. Paathaala prakaaram shakthya, dhooli-pponthan
 Nadam kettittethire -tteedanava ranjethum.
6. Daaveedin puthriyil ninnum, meyi poondoru puthra
 Nin krupa param varshickana - meeidavakayin mel.

Trisagion - "Sudhan Nee"

1. Su - - - dhan - nee - A - - lo - - ho! - Ha - - lle - llui - - iah. - - - - -
 Su - - - dhan - nee - Ba-la - va - ne, - Kyri - e - - lai - - son. - - - - -
 Sudhan nee mru-thi hee - - na kroo - she - ttu } veen-da - va - - ne.

2. Karthaave krupa cheiyaname - Halleluiah
 Karthaave krupa cheikanival - Kyrielaison
 Karthaave! karmarthanakale yettittavayal
 Krupa cheitheedaname.
3. Sthuthyan nee Aloho! - Halleluiah
 Sthuthyan nee srushtaave - Kyrielaison
 Sthuthyan nee papikaladiyaaril krupa
 Cheitheedum Messiha raajaave.

Third Hour

Trisagion (See Page 11)

Kolo - "Deivathe Pettoru Mathavam"

Chords indicated above the staves:

- Staff 1: Fm, C7, D♭, B♭m, Fm, C, Fm
- Staff 2: C7, Fm, C, D♭, B♭m, Fm, Fm, C7
- Staff 3: D♭, B♭m, Fm, C, Fm, C7, Fm, C, D♭
- Staff 4: B♭m, Fm, Fm, C, Fm, E♭, Cm, Fm
- Staff 5: Fm, C, Fm, E♭, Cm, Fm, Fm, C, Fm
- Staff 6: E♭, Cm, Fm, Fm, C7, D♭, B♭m
- Staff 7: Fm, C, Fm, C7, D♭, B♭m6, Fm, C, Fm
- Staff 8: C7, Fm

Lyrics:

1. Dei - va - - the - - pe - tto - ru Ma - - - tha - - - - - vam

Ma - ri - ya - - me-ttam vazh - - ve - - - - ttol Dei - vi - ka kun - - -

- ja - di - ne - - yas - - - cha - - - ryam than ma - di - - yil tha - lo - - -

li - - - - - chal Gho - ra - - gni pra - bha - - yum - thee - - - kshna

jwa - la - - yu - - me - shai - - vaan - Ee - - - - shan veerya tha - la - - va -

- le - than - - - gi Kro - - - be - - doo - tha - ra - - dha - Fine.

- thin - - - mel E - - ree - du - nno - - ne - - - - ye - - - - ttal.

Ba - re - k' - mor.

Priest : C Fm C7 Fm C7 D \flat B \flat m Fm C Fm

Su - bha - ho La - bo La - b' - ro val Ru - - ho - - Ka - dee - sho.

People : C Fm C7 B \flat m Fm E \flat D \flat B \flat m C7 Fm

D.C. al Fine.
Me - n' o - - lam Va - - da mo - l' o - lam ol - - - meen A - - meen.

2. Albhuthamaam bhalamekum vruksham
Karkkashamaam shilamee nevam
Pashan-darkkethire drushtantham
Moonnennam sabha kaattunnu
Kunjaadine vruksham nalki
Thee-kal para jalam nalki
Esthera malsyavumeki
Kannyakshepakare moonnum
Parihasathodu veekshippu.

Coda. C C7 Fm B \flat m Fm E \flat D \flat B \flat m C7 Fm

Mo - ri - - yo Ra - he - me - - lai - nu A - da - - rain.

Bovooso of Mar Jacob - "Dhanye Nin Prarthana"

[See Page 83 for Music].

1. Dhanye nin prarthana mevatte njangalodonni-
Chardhana kettitkeedatte punyam nathan.
2. Enthaunnyathyam bhaumika puthrickuntayennu
Chonneedun njan sambhramamarnittalbhutha poorvam.
3. Thrukkarunyam sythane thazhthi savide cherthu
Deiva suthan than mathavakan thiruhithamannal.
4. Saumyarillala-thengamarum njanennura cheithon
Jatharilettam thazhtha pettullavalil parthan.
5. Aarumuyartha pettillithupol athinal spastam
Mariyame polarum thazhtha pettittilla.
6. Onpathumasam ninne-yettol than prarthanayal
Deivalmajane kopathin dand-ozhivakkenam.

Sixth Hour

Trisagion [See Page 11]

Kolo - "Mosha Chamachora" (See Page 76 for Music; Same tune as "Devadheesha")

1. Mosha chamachora - pedaka drushtantham
 Mariyame shlommo - jeevajalathin munkuriyam
 Roohathan shoshappa shlom
 Ayishayam davveediuktham- sthiramam
 Purame shlommoni-
 Nnudarathheennudayam cheitheshan.
 Barek'mor.
 Men' o' lam ...

2. Sleeba yenthi - satha nodel pan
 Sahadenmar chennu - Khadga-thal
 Mruthiyettorum
 Theeyal vennee-rayorum
 Poril kattiyaveeryathal sathan
 Kopa-kulanayi
 Nalkuka thal prathanayal punnyam.

3. Naadha nin meyyum - rakthavumettoram
 Mruthare sidharkkayi - pande sajee-
 Kruthamakum
 Panthickan po - diruthaname
 Nin sharane maranam poondor -
 Ninne yettoram avare
 Elkaname thathankal neeyum.

Moriyo Rahe ...

Bovooso of Mar Balai - "Jananee Parisudha"

Fm C Fm B \flat m Fm C D \flat D \flat B \flat m
 1. Ja - na - nee - pa - ri - su - - - dha - - - prar - tha - -

Fm C Fm Fm C Fm B \flat m Fm C
 - - na - - yal naa - - dha - Punn - - - yam - njan - - - gal -

D \flat D \flat B \flat m Fm C Fm C Fm
 - kkum - - vi - gha - thar - - - - - kkum nal - - - ka

- | | | |
|---|--|---|
| 2. Mariyamin smaranam
varadayaka maka
Thal prarthana njangal -
- kkal movinnu kotta. | 4. Nin sharane mrutharaam
Thatha sahadararil
Choriyaname moda -
- ppanineeren naadha. | 6. Jananee parisudha
prarthanayaal naadha
Punnyam njangalkkum
vighatharkkum nalka. |
| 3. Parishudha shleeha
Nibi sahadenmaare
Yachippin krupaya
njangalkkayi ningal. | 5. Susmruthi jananickum
vishruthi sidharkkum
Jeevan vighatharkkum
cherpone sthothram. | |

Appendix 3 : Kukkilion

Communion Of The Mother Of God

(Incense is placed)

"Ninnal Sthuthiyodu"

Priest : See the royal daughter stand, Halleluiah U Halleluiah,
Glorious queen at - Thy right hand.

People : Thy father's folk and home leave thou, / Halleluiah U Halleluiah, /
The King desires thy - beauty now. / Barek'mor.

Priest : Subhaho ...

People : Men' o'lam vada mol' o'lam ol-meen, Ameen.

Ekbo - "Bhakthar Pukazhcha"

Priest : Thou whose praise the Church doth sing

People : Intercession for us bring, / Unto Him , Thine only Son, /
That He may not mercy shun.

Deacon : Staumen Kalos.

People : Kyrielaison.

Kolo - "Manna Makalkayi"

Priest : Peace the bright archangel brought,

People : Hailing Mary fair, / Favoured is thy blessed lot, /
Thou the Lord shalt bear. / Barek'mor.

Priest : Subhaho ...

People : Like a ship did Mary bear - / Laud and honor be - /
Him, the Captain and the Lord, / God of all the world. /
Moriyo Rahemelainu Adarain.

Ekbo - "Moranesu Kurisum Nin"

Priest : By Thy cross, O Jesus Lord,

People : By Thy mother's praying word, / Take from us and from our path, /
Punishments and rods of wrath.

(Or)

"Nirtheedaruthe Parishudhe"

Priest : Cease not, thou of grace a fount,

People : From the pray'rs on - our account, / Unto Him thine only Son, /
That He may not mercy shun.

Communion Of The Patron And Other Saints

(Incense is placed)

Kukkillion - "Neethingan Panapole"

Priest : The righteous shall prosper like palm trees, Halleluiah,
And thrive like the cedars of - Lebanon;

People : In age they shall thrive and be flourishing, / Halleluiah, /
Yea, growing both fattened - and pleasing./ Barek'mor.

Priest : Subhaho ...

People : Men' o'lam vada mol' o'lam ol-meen, Ameen.

Ekbo - "Orupolingum"

Priest : O St. Thomas, as in heav'n,

People : Keep we here thy memory, / Hear us as we honor thee, /
Thy entreaties be our aid.

Deacon : Staumen Kalos.

People : Kyrielaison.

Kolo - "Nibi Sh'leehanmare"

Priest : O ye kingdom sons,

People : Prophets and apostles bright, / Pray that we may ne'er, /
Sink in the deep sea of sin. / Barek'mor.

Priest : Subhaho ...

People : Holy martyrs blest, / Servants of our God Most High, /
May your pray'rs for us, / Refuge give and fortify, /
Moriyo Rahemelainu Adarain.

Ekbo - "Parishudhanmare Ningal"

Priest : Plead for us, ye holy Saints,

People : Pray to Him whose will ye did, / That from anger we be spread - /
That from scourges we be hid.

(Or)

"Mar Thoma Salguna Nidhiye"

Priest : O Mar Thoma, named art thou,

People : By the church that keeps thy feast; / May thy Lord His peace bestow, /
making it for ever flow.

Commemoration Of The Dead : The Departed Clergy

[Incense is placed]

Kukkilion - "Charthum Neethiye"

Priest : In righteousness Thy priests be clothed, Halleluiah U Halleluiah. Thy righteous ones in - glorious garb.

People : For David's sake, Thy servant true. / Halleluiah U Halleluiah. / The face of Thine anointed heed. / Barek'mor.

Priest : Subhaho ...

People : Men' o'lam vada mol' o'lam ol-meen, Ameen.

Ekbo - "Shuchiyodu Shudhya"

Priest : May those feet that cleanly trod,

People : Keeping pure Thy holy place, / Tread the courts of paradise, / And with angels e'er abide.

Deacon : Staumen Kalos.

People : Kyrielalson.

Kolo - "Nirmala Madhb'hayil"

Priest : Blest be priests whose love for Christ,

People : Mark'd their sacred altar's task; / Watching angels haste to come, / Leading them to courts of joy. / Barek'mor.

Priest : Subhaho ...

People : Son of God, forget them not; / Priests of Thine who served Thee right; / Grant them pleasantness of face, / On Thy advent day sublime. / Morilyo Rahemelainu Adarain.

Ekbo - "Mudikal Mudanjotti Thakidum"

Priest : Crowns are plaited, closely placed,

People : On the holy altar there; / Crowns will thus be set on heads, / Of those priests who've served Thee well.

(Or)

"Acharyesa"

Priest : O Christ, who art - of priests - the Lord of clergy chief,

People : Pray pardon, Lord - those priests, / Thy mysteries who served.

For The Departed Faithful (Secularians)
(Incense is placed)

Kukkilion - "Makkalilappan"

Priest :*As doth a father his children love - Halleluiah,
So doth the Lord love those who fear His name.*

People : The days of man are but as grass - / Hallelulah, /
He springs up like the herbs that grow in fields. / Barek'mor.

Priest :*Subhaho ...*

People : Men' o'lam vada mol' o'lam ol-meen, Ameen.

Ekbo - "Sharanathale"

Priest :*They who served and died in hope,*

People : Trusting in Thy mercy, Lord; / May Thy living voice them raise, /
From their graves to paradise.

Deacon :**Staumen Kalos.**

People : Kyrielalson.

Kolo - "Nadha Thavakam"

Priest :*Thine, O Lord, are both the worlds,*

People : Here and there Thy pow'r extends, / Keep the living by Thy cross, /
By Thy grace absolve the dead. / Barek'mor.

Priest :*Subhaho ...*

People : Praise we Thee who giveth life, / To those lying in the tombs; /
Praise the Father, Thee who sent, / Praise the Holy Spirit too. /
Morilo Rahemelainu Adarain.

Ekbo - "Maramathinuyare"

Priest :*May departed ones receive -*

People : Who confessed the Trinity; / What was promised to the thief - /
Paradise with Thee, O Lord.

(Or)

"Thanmaranathal"

Priest :*Son of God who by Thy death,*

People : Quick'neth mortal men, / Give us life that from the dust. /
We may cry aloud, / Praise to Thee, O Lord.

The Holy Eucharist.

The Supreme Act of Orthodox Worship.

Rev.Fr.T.J.Joshua.

Most of us attend the Holy Eucharist on Sundays because it has become habitual and customary. We seldom pause to ponder over the greatness and richness of our liturgy, nor do we take pain to understand the deep meaning of prayers uttered and the rituals performed therein. So the most beautiful words and actions become formal and unreal. Not only that, the life we live outside the church may contradict the worship within it. This is a real danger which needs to be rectified. When we know the unique features of our liturgy, then we can attend the worship with deeper appreciation and devotion.

1). The Centrality of the Eucharist:

As Christ is at the centre of our Christian Life so is the Eucharist at the very centre of our worship. It is the chief service of each Lord's day and other festival days. In the Apostolic Church, they met together on the Lord's day to "*break the bread*". (*Breaking the bread was the earliest title used for the Eucharist*). See *Acts 20:7*. Other sacraments are celebrated in the context of the Eucharist. Baptism, Ordination, Consecration of the Holy Mooron, Marriage are all done together with the Holy Eucharist. It is the Eucharist which completes and culminates the other sacraments.

In the description of the garden of Eden, "*The tree of Life*" is at the very centre. It is symbolic of the centrality of the Eucharist in the Orthodox Spirituality and Orthodox Theology.

2). Our Liturgy is deeply Biblical:

The Bible is in many ways, the key to the understanding of the Liturgy, just as the Liturgy is a living explanation of the Bible. Together they constitute the two essential foundations of the Church's life. The prayers and supplications in the liturgy are saturated with Biblical quotations and themes. The praises and adorations are simply the echo of the praises uttered by the angels. There are four Psalms most appropriately inserted into the Liturgy and also several versicles are quoted in a significant manner. The first part of the Liturgy is called the "*Ministry of the Word*" when selected portions are read and the people are called upon to hear and meditate on what God has revealed in His Holy Word for our salvation and for our Christian Life. The climax of the readings is reached at the Gospel reading which is preceded by a meaningful prayer; "*Lord God, give us the knowledge of Thy divine teaching. Fill us with the wisdom of the Holy Bible, the treasure of the Holy gifts of Thy Holy Spirit. Enable us to observe joyously Thy commands and to fulfill completely Thy Holy will. Make us worthy of Thy Holy blessings and grace*".

3). The Liturgy unfolds the great dogmas of the Orthodox Church:

The prayers are sometimes in the form of statement of dogmas. The Liturgy is the context to reveal and instruct the essential doctrines of the Church. We do not isolate the dogma and treat it as something of the Catechetical classes. The dogma is formed and formulated in the worship of the community. The doctrines of the blessed Trinity, Incarnation, Redemption, Eschatology are all suitably blended into the Liturgy.

Many of the prayers were formulated in the fourth and fifth centuries. It was the time when many of the Christological heresies appeared. We certainly find able defence of the Orthodox faith in several parts of the Liturgy. In the “*Prumion - Sed'ro*” prayers, the mystery of incarnation and redemption are explained and made subjects of meditation for the people. The Communion of the Saints and the prayers for the departed souls are not subjects for discussion, but they are spiritual realities experienced and lived out in the liturgical act. In the Liturgy, the congregation is in full communion with the heavenly host and the saintly souls.

4). The Orthodox Liturgy is essentially popular in its full setting:

Bishop Pakenham Walsh of the Anglican Church who has written a devotional study of our Liturgy thus comments - “*You have inherited a Liturgy very rich in congregational responses and action. Comparing it with my own (Anglican) Liturgy in this respect I noticed that omitting Amens, there are in 29 pages of your Liturgy, 258 lines of congregational response as compared with 98 lines of response in 22 pages of our Liturgy.*”

The Priest alone cannot celebrate the Liturgy. There should be the Deacon and the congregation together with the celebrant to make celebration possible. The people are not dumb passive onlookers, but active participants. They make appropriate responses in words and actions to transform the whole worship into a joyous experience. Not only the adults but even the children join the worship and make it a family celebration. It is by participating in the Liturgy from early childhood that the believer learns the parts of the Liturgy.

Our Liturgy keeps the community worship in its genuineness. The corporate nature of the Church is manifested and maintained by the celebration. Here, there is no place for individualism. Nor there is any room for boredom, lack of attention or insufficient participation.

5). There is a mystical trend in the whole Liturgy:

The Eucharist is described as mystery (“*Roso*” in Syriac) which means that it is something which cannot be fully comprehended by our human mind, but the meaning and significance of which has been revealed to us by God. The bread made of wheat and the wine remains the same in their essential properties, but they are wonderfully transformed into the very body and blood of Christ. The sanctuary of the Church turns out to be heaven where the Triune God and the angelic hosts are present. This awareness is brought to the participants through the vestments, the candles, the curtains, the incense and many other items used in the Church. The presence of the invisible glorious God is experienced as one enters the Church and takes part in the Liturgy.

It is described that on the Lord’s Day St. John the apostle “*was taken in the Spirit*” and was enabled to have a glimpse of the heavenly sanctuary and the worship that is carried on there (*Rev 1:10*). In the same way a believer is carried to a heavenly sphere when he attends the Eucharist.

6). It is our highest and greatest thanksgiving:

The word Eucharist (*Greek*) means thanksgiving and that is very appropriate term signifying the purpose of the celebration. The Deacon announces that the people should attend

"with awe, reverence, purity, holiness, love and true faith," to which the people reply, "This Qurbana is blessing, peace, sacrifice and thanksgiving." The four words used in this response well explain the significance of the Eucharist. It brings blessings to the Church. It establishes peace between God and man, and between man and man, about which St.Paul defines, "for through Him we both have access by one Spirit to the Father." (*Eph 2:18*). The Qurbana is also a sacrifice, but a bloodless spiritual sacrifice. In the words of St.Paul "it is a living sacrifice, holy and acceptable to God." (*Rom 12:1*).

Lastly it is described as "*a thanksgiving*" offered by the believers. The whole Christian Life is Eucharistic i.e one of thanksgiving. We owe our thanks to God for all what we are and all what we have and the best medium to offer our thanks is the Eucharist. It is with a thankful heart we approach the "*throne of Grace*" in the holy sanctuary. For an Orthodox believer, the Holy Eucharist is the supreme and most solemn occasion in his spiritual life. There he enters into communion with the Triune God and with the accompanying heavenly hosts. His fellowship with other members of the Church is effected and strengthened in the Eucharist.

The Malankara Orthodox Liturgy.

Rev.Dr.Baby Varghese.

Since the 17th century, the Malankara Orthodox Church uses the Syrian Orthodox Liturgy, which belongs to the Antiochene liturgical tradition. The East Syrian (*Persian*), Byzantine, Armenian, Georgian, Maronite liturgies also belong to the same liturgical family. In the first half of the fifth century, the Antiochene Church adopted the Anaphora of Jerusalem, known under the name of St.James, the brother of our Lord. In the fourth and fifth centuries, the liturgical language of Jerusalem and Antioch was Greek. Therefore, the original form of St.James liturgy was composed in Greek. Following the Council of Chalcedon (451), the Eastern Church was separated into two, one group accepting the Council and the other opposing it. Both groups continued to use the Greek version of St.James. The Byzantine emperor Justin (518-527) expelled the Non-Chalcedonians from Antioch and they took refuge in the Syriac speaking Mesopotamia on the Roman-Persian Border (*modern Eastern Syria, Iraq and South East Turkey*).

Gradually, the Antiochene liturgical rites were translated into Syriac. New elements such as Syriac hymns were introduced into it. It was Mar Gregorios of Jerusalem, who came to Malankara in A.D.1665 who introduced Syrian Orthodox liturgical rites in our Church. The most striking characteristic of the Antiochene liturgy is the large number of Anaphoras (*Order of the celebration of the Eucharist*). About 80 are known and about a dozen are used in India. All of them have been composed in the following models of St.James.

Structure of the Eucharist.

1). Preparation Rites (Tuyobo):

The important elements of the preparation rites are the vesting of the celebrant and the preparation of the bread and wine on the altar. The priest places the bread in the paten and pours wine in the chalice and holds them in the form of a cross. Then he remembers the names of the faithful, the sick and the departed. Then he places the paten and the chalice on the altar and covers them with the veil (*Sosappa*). The preparation rites are concluded with censing.

2). Public Celebration or Pre-Anaphora:

The Pre-Anaphora begins with a solemn procession around the altar. Formerly at this time the bread and the wine were solemnly brought to the altar in a procession. During the procession, the congregation sings the anthem (*Maanitho*) composed by Patriarch Mar Severios of Antioch (A.D. 518). This entrance hymn is a beautiful summary of our doctrine of Christ. In fact there are several liturgical hymns and prayers that describe the faith of the Church in a rather simple style. After the procession, the priest begins the Trisagion, which is addressed to Christ.

3). Reading of the Scriptures:

Then the Epistles and the Gospels are read. Formerly, the lessons from the Old Testament were also read at this moment. The Gospel is the "*life-giving proclamation*" of the words and deeds of our Lord Jesus Christ. Our worship and our hope are founded on the salvific work and the life-giving words of the Lord. In the early Church, the Scripture reading was followed by the sermon, a custom still followed by many Churches. The sermon is an important element of the worship and it aims at explaining the meaning and the relevance of the text that was read.

4). Prumion-Sed'ra and the Blessing of the Censor:

The Syriac word Sed'ra means '*row*' or '*series*'. Sedra is a series of prayers and meditations. Prumion (*Greek word means introduction*) is the introduction to Sed'ra. Prumion and Sed'ra help us to participate in the Holy Qurbana with devotion and attention. Then as the first step of the censing of the whole church, the celebrant offers incense and blesses the censor. The blessing of the censor in the name of the Holy Trinity implies that we offer our prayers to the Triune God. Incense and censor are the symbols of Christ, who "*offered Himself as a fragrant offering and sacrifice to God*" (*Eph 5:2*). According to the Book of Revelation, "*the prayers of the saints ascend before God as an incense*" (*Rev 5:8*). Therefore the offering of incenses means that the prayers of the Church ascend towards God as a fragrant offering that pleases God.

5). The Nicene Creed:

The Creed is the summary of the faith of the Church since the Apostolic times. The chanting of the Creed in the Holy Qurbana and in all prayers and sacramental celebrations means that we are worshipping in accordance with the faith of the Apostles and the Church fathers. The Creed is the confession of our faith in the Holy Trinity, the Church, one baptism, the Kingdom of God and the final resurrection. These fundamental doctrines are regularly evoked in our prayers.

6). Offering of the Holy Qurbana:

The part of the celebration that follows the Creed is called '*Anaphora*' (*Greek word means 'offering'*). As the first step, the priest washes his hands, symbolizing the purification of the heart. Then he kneels down before the altar and says an inaudible prayer and commemorates the names.

7). Kiss of Peace and Lifting up of the Veil:

The Kiss of Peace is exchanged in accordance with our Lord's words to reconcile each other before offering a sacrifice (*Matt 5:23-24*). Then the deacon asks the people to bow down their heads and the priest prays to God to send His blessings upon those who have assembled before Him. Then the priest lifts up the veil with which the paten and chalice are covered. The lifting up symbolizes that the life-giving and heavenly mysteries are revealed through the Holy Qurbana. This is followed by the Trinitarian blessing.

8). Introductory Dialogue:

With the dialogue (*Lift up your hearts...., Let us give thanks to the Lord....*) the central part of the celebration begins. The priest says the prayer of thanksgiving, which evokes God's mercy towards us. In fact the whole Holy Qurbana is a thanksgiving (*Eucharist*) for the great things that God had done for us by sending His Son for our salvation. Then the congregation chants the '*Sanctus*' (which means 'holy') or the angelic hymn (*Is 6:3*), implying that we are joining the heavenly worship and praising God along with innumerable angels.

9). Words of Institution:

The celebrant signs crosses over the bread and wine proclaiming the institution of the Eucharist by Christ in His Last Supper. Thus the event that took place in the Upper-room has been evoked and we are made participants in it. The Roman Catholic Church gives undue importance to the Words of Institution and teaches that the bread and wine are '*transformed*' into the body and blood of Christ when the priest pronounces them. This is known as '*transubstantiation*' but the Orthodox Churches do not accept this theory.

10). Anamnesis or the Commemoration of the Salvific works:

During the Last Supper, our Lord instructed His disciples "*Do this in remembrance of me*" (*Lk 22:16; 1 Cor 14:24-25*). Following this commandment, the priest evokes the events in the earthly life of our Lord and His second coming. The Holy Qurbana has been founded on the salvific works of our Lord and it anticipates His second coming and the life in the coming world.

11). Invocation of the Holy Spirit (Epiclesis):

Invocation of the Holy Spirit, is one of the characteristic traits of the Orthodox liturgy. In the Anaphora of St.James, we ask God the Father to "*send the Holy Spirit upon us and upon the Eucharist placed on the altar*". The Holy Spirit descends and makes the bread and the wine the very body and blood of Christ. The same Spirit comes and abides in us to make us the Church, the Body of Christ.

12). Intercession (Tubden):

The intercession contains six canons ('set of prayers'), each consisting of three prayers. The first three canons commemorate the living and the rest the departed. The intercessions are the prayers for the well being of the whole members of the Church, both living and the departed. Among the departed saints, we remember those who have lived as witnesses to Christ, especially the Virgin Mary, the Apostles, the martyrs, and all the doctors of the Church who have zealously guarded the Apostolic faith.

13). Fraction:

The ceremony of fraction is the preparation for the communion. The prayer during the fraction evokes the passion, death and resurrection of Christ, the living bread who was "*broken*" on the cross for our salvation.

14). The Lord's Prayer:

Here the Lord's Prayer serves as the preparatory prayer for receiving the Holy Communion. The phrase "*Give us this day our daily bread*" has often been interpreted as a request for Holy Communion. At the end of the Qurbana, we address God "*Our Father*" and thus we confess that we are His sons through our communion with Christ.

15). Holy things to the Holy:

This is an invitation to receive the Holy Qurbana, as well a warning about its sacredness. The entire congregation cries out: "*The One Holy Father.....Holy Son, the Holy Spirit with us*". This means that through the Holy Qurbana, we have been granted communion with

the Holy Trinity. Then the service is concluded with the Kukkilion, which is a cycle of prayers seeking the intercession of the Virgin Mary and the saints, as well as commemorating the departed priests and the faithful.

16). Holy Communion and Thanksgiving:

The priest first receives the Communion, followed by all those who are in the Madbaha. Then the Holy Mysteries are brought to the people to communicate them. In the thanksgiving prayer that follows, the priest gives thanks to God for His abundant mercy "*wherewith He has made us worthy to partake of His heavenly table*". With the dismissal, the celebration is concluded.

Meaning of the Holy Qurbana:

The Holy Qurbana is our participation in the Body and Blood of Christ. This faith has been founded on our Lord's words during the Last Supper "*This is my Body.. my Blood..*". Following our Lord's instruction "*Do this in remembrance of me*", we offer the Holy Qurbana. St.Paul says: "*As often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes*" (*1 Cor 11:26*). Since the Apostolic times, the Holy Qurbana was the central act of the Sunday worship (*Acts 20:7*). Since the Eucharist is the body and the Blood of Christ, St Paul instructs to participate in it with great devotion and care (*1 Cor 11:27-28*). According to St.Paul, through our participation in the one Eucharistic bread we become one in Christ: "*The cup of blessing which we bless, is not a participation in the blood of Christ? The bread which we break, is not a participation in the blood of Christ? Because there is one bread, we all partake of the one bread*" (*1 Cor 10:16-17*).

In fact, the goal of the incarnation was to unite humanity as the sons and daughters of God, because, as a result of sin, we had become alienated from God. Baptism and the Eucharist are the means to bring human beings into union with Christ. Sacraments, daily prayers, Bible reading, the faith of the Church, all have one aim to make us one in Christ. The Church and its arrangements, especially the symbols help us to meditate on Christ and to live in communion with Him and to worship the Triune God.

Meaning of the Symbols:

Symbols represent invisible divine realities. They are the means of creating a sense of divine presence. A symbol can either be an object or an action. Bread, wine, chalice, paten, altar, cross, candles and the censer are some of the symbols that we use in the celebration of the Holy Qurbana. They are used to express the depth of the meaning of the celebration and its divine character.

The use of symbols is not against the teaching of the Bible. In the Old Testament, the people of Israel used a large number of symbols. The second commandment prohibits the making of '*graven image, or any likeness of anything in heaven, on earth or in sea*' (*Ex 20:4*). But the Jews never understood it as a prohibition of the use of symbols in their worship. Thus they considered the temple of Jerusalem and the objects in it as most holy. The temple, the altar and the ark of the Covenant were the symbols of God's presence in the midst of Israel. The cover of the ark, known as '*the mercy seat*' and the images of two cherubim above it were considered as the most important liturgical objects (*Ex 25:10-22*). The cover of the ark was qualified as Yahweh's throne or footstool. Christianity has inherited the custom using symbols from the Old Testament.

Fathers And Doctors Of The Orthodox Church

- 1) Mar Aprem (A.D 303-373) : Father of the Syriac Liturgical songs - Great composer and poet - Hermit - Born in Nisibus - Known as "*Harp of the Holy Spirit*" - Wrote "*Madrosho*"(spiritual advices), "*Memmro*"(discourses) and "*Boovooso*"(petitions).
- 2) Mar Antimus (A.D +535) : Patriarch of Constantinople.
- 3) Mar Abhai (4th Century A.D) : Known as "*The elect one*" - Monk in Mardeen.
- 4) Mar Balai (A.D +450) : Disciple of Mar Aprem - Cor-Episcopa of Aleppo - Composed Syriac Liturgical songs like Mar Aprem.
- 5) Mar Baselios (A.D 329-379) : Brother of Gregory of Nissa - Sister Makrina was his inspiration in the ascetic life - Persecuted by the emperor, but he upheld the Orthodox faith - Wrote Liturgy.
- 6) Mar Bar Sauma (A.D +457) : Known as "*Chief among mourners*" - Considered life as 'suffering' and 'sacrifice' - Prayed by standing throughout day and night - Also known as "*Son of fasting*".
- 7) Mar Clemis (A.D +101) : Bishop of Rome.
- 8) Mar Coorilos, (St. Cyril) (A.D 412-449) : Patriarch of Alexandria.
- 9) Mar Dionisius (A.D +95) : Known as "*Dionisius of Areopagite*" - Became Christian by St.Paul.
- 10) Mar Dioscorus (A.D +484) : Born in Alexandria - Became Bishop of Alexandria - Presided Synod of Ephesus.
- 11) Mar Gregorios of Nissa (A.D 335-394) : Brother of Mar Baselios - Great theologian, thinker and philosopher - Became Patriarch of Constantinople.
- 12) Mar Ignatius (A.D 30-107) : Also known as "*Ignathios Noorono*" (fiery) - 3rd Bishop of Antioch - Persecuted by Emperor Trajan.
- 13) Mar Ivanios (A.D 334-407) : He was known as "*John Chrisostom or golden tongue*" - Born in Antioch - He wrote Liturgy (Anaphora).
- 14) Mar Issac (A.D 365-461) : A disciple of Mar Aprem - Writer and poet - Led ascetic life in the monastery at Uraha.
- 15) Mar Jacob Baradaeus (A.D 390-578) : Bishop of Uraha - Monk - Ordained many Bishops,Priests and Deacons - His followers later known as "*Jacobites*".
- 16) Mar Jacob of Srog (A.D 451-521) : Great Syrian poet, writer, composer and thinker - Like Mar Aprem wrote Madrosho, Memmro, and Boovoso - His Boovosos are very common in the Syrian Liturgy.
- 17) Mar Julius (A.D 337-352) : Bishop of Rome.

- 18) Mar Philexinos (A.D '523)** : Became Bishop of Maboog in A.D 485 - Scholar, philosopher, thinker and writer - His special prayers are well known in the Syrian Liturgy - Persecuted by Emperor Justinian.
- 19) Saimon the Styliste (A.D '459)** : Born in Antioch - Monk and hermit - Prayed on a pillar for 40 years so he was called "*Semavoon Deshumi*".
- 20) Saimon Kukkoyo** : Great poet and composer - His compositions are known as "Kukkoyo".
- 21) Mar Severius of Antioch (A.D 465-538)** : Great thinker, philosopher, theologian and poet. He was Patriarch of Antioch (A.D 512-518) - The founder of Octoechoes in Syriac music - His Maanitho is the opening hymn in the Holy Qurbana.
- 22) Mar Timotheos** : Patriarch of Alexandria - Man of prayer.

Glossary : (Greek and Syriac Words)

Adamo Doseno	: Until I come.	Lahmo	: Leavened bread.
Ahai	: My brethren.	L' olam Olmeen	: For ever and ever.
Amen	: Let it be so.	Madbaho	: Altar.
Aloho	: God.	Maanitho	: Responsorial prayer.
Anaphora	: Offering.	Men Olam	: As it was from the beginning
Beth qudsho	: Holy house, Holy place.	Vadamo L'olam	and shall be for ever and ever.
Barek U kadesh	: Blessed and consecrated.	Olmeen	
Barekmor	: Bless me, O Lord.	Moriyo	: Lord have mercy upon us and
Bovooso	: Request, Petition, Prayer.	Rahemelain	help us.
Bukro	: First fruit.	U adarain	
Burkso	: Bread of blessing.	Marvahtho	: Fan.
Ekbo	: Foot, Foundation, Base- ment.	Mavurbo	: Magnificat.
Enyono	: Responsaria.	Moran Valohan	: Our Lord and our God.
Ethro	: Prayer of incense.	M'shametho	: Deaconess.
Evangelion	: Gospel, Good news.	Nuro	: Fire.
Halleluiyah	: Praise the Lord.	Nuhro	: Light.
Habibai	: My beloved.	Peelatho	: Plate.
Hoosoyo	: Prayer of absolution.	Pruimion	: Introduction.
H'meero	: Leavened bread.	Pethgomo	: Verse. (<i>From the book of Psalms</i>).
Kadesho	: Holy.	Qurbano	: Offering.
Kablana	: Square shaped cloth used to cover the holy vessels separately.	Rooho	: Spirit,Air.
K'doosh - Kudsheen	: Holy of Holies	Rushmo	: Blessing, Seal, Sign.
Kolo	: Sound.(<i>In music it means Hymn</i>).	Seloon Bashlomo	: Go ye in peace.
Kasa	: Cup.	Sosappa (Shusapho)	: A white towel which covers the bread and wine.
Kaukbo	: Star.	Shaino	: Peace.
Kukkilion	: Circle.(<i>Circle of prayers which is having a Pethgonto, Ekbo, Promion, Kolo, Ethro and Bovooso</i>).	Slomo	: Peace.
Kyrie laison	: Lord have mercy upon us.	Sleebo	: Cross. ("slab" means connected).
		Subhaho Labo	: Glory be to the Father, Son and
		U lab'ro Val Ru	- the Holy Spirit.
		- ho Kadeesho	
		Staumen Kalos	: Stand ye well.
		Sed'ro	: Order of prayers.
		Sogito	: Additional.

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